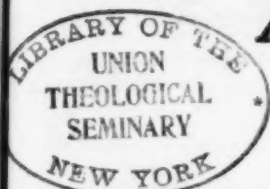


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Twentieth Week

THE DAILY ALTAR

Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalms 104:22.*

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

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Suggestion Number Two

And here is the more fruitful suggestion. Select one of the Sundays of January for special consideration of the devotional life. Prepare a sermon on some such theme as "A New Year and a New Life," or "Spiritual Living in a Materialistic Age." On this special day you should have 25 or more copies of The Daily Altar at hand, with some responsible person to see that your people have opportunity to see the book and to purchase if they so desire.

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Thirty-First Week

THE DAILY ALTAR

Tuesday

Theme for the Day—America's Ideals.

America has been called of God to a luminous and beneficent leadership among the nations. Without disprizing the part which great and illustrious sister peoples have taken in the advancement of the race, we are justly proud that our own nation seems increasingly to be the enlightener of the nations, the beautiful pioneer in the vanguard of the world's progress. With malice toward none, with charity for all, it is ours to widen the circle of civilization, to lift the levels of national and international morality, and to dispense to the ends of the earth the ideals of the Christian faith.

Scripture—And I will make of thee a nation greater and mightier.—Num. 14:12.

Thou, too, sail on, O Ship of State!
Sail on, O Union, strong and great!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

Sail on, nor fear to breast the sea!
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee—are all with thee!

—HENRY W. LONGFELLOW.
("The Building of the Ship.")

Prayer—God of our land, and Keeper of our destinies, we adore Thee for the place in which Thou hast set us, for the institutions which we enjoy, and for the national ideals and hopes which are ours. Through storm and sunshine, through peace and war we have been granted Thy protection. We praise Thee for the high purposes that have filled the minds of the men who have wrought at the tasks of the state. Give us ever such leaders as those whose names we most cherish in our history. And may Thy Word be the rock on which the Republic rests. We ask in the divine name.—Amen.

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WHAT IS WRONG HERE?

These two editorials appeared in the Chicago Tribune, December 14, 1924. Read them with care, for they represent a philosophy of life now being pressed home with vigor upon the American public.

GUINEA PIGS, PACIFISTS, CHRISTMAS TREES, QUIETISTS, SPRING LAMBS, LIFE AND ANGLE WORMS

Vox Pop has had considerable to say about the guinea pigs which were used in the Sheatsley furnace in Bexley, near Columbus, O., in an investigation into the cause and manner of the death of the minister's wife whose body was found in the furnace. The poor pigs were used to ascertain if there would be carbon monoxide in the blood of a living thing which had died in the furnace. Their blood was found to be full of it. The authorities were trying to find out if Mrs. Sheatsley had been murdered.

Guinea pigs are bred chiefly to aid the human race in escaping the torture which nature prepares for it. They are given diseases and studied in ways which cannot be tender to their feelings. Probably the human race owes them a monument and a memorial day. Possibly humanity is not worthy of the sacrifices of a lowly animal, but it is not ready to admit that, and it requires sacrifices here and sacrifices there in order that it may attain a higher, wiser, and better protected life. The person who would have enjoyed the experiment on the Sheatsley pigs would be an unpleasant thing to have around the house, but the pigs were not used for any one's enjoyment.

There is a growing protest against the use of Christmas trees for children. The tree is the great symbol in the imagination of the child. It is the token of miraculous good. The child begins to think of it before the snow flies. It is the center of the most ecstatic moments of childhood.

The protest, as it gets any rational definition, concerns itself with conservation of timber. The Tribune is keen on that subject. We have been for regrowing of forests and have supported measures to keep trees and grow wood. The cutting of Christmas trees can be made a desirable thinning out of new growth. Many of the trees come from the pine barrens. Probably there is some indiscriminate cutting, which would and should be avoided. One trouble is that if a private owner can get a crop of Christmas trees off land out of which he can get no other immediate return he will get what he can. We have not settled many of these problems of private property and public good, but they can be settled.

We have an idea that back of the seemingly rational background of the protest there is another and in this country a deeper reason. Something is being cut down to give pleasure to people. Force is being used to decorate a holiday for children. The ladies who object to this do not object to the cutting of the wood which goes into their furniture, dance floors, houses, etc., not even to the cutting required to produce the papers and magazines. All the Christmas trees of the country might not furnish the Sunday run of a newspaper.

In only three states is it lawful to use pigeons in trap shooting. So far as we are concerned those three states may prohibit it. Clay pigeons will do. But the people who cannot tolerate the idea of a pigeon leaving a trap to be shot by a marksman do not object to the process by which a squab is stuffed with food and; hen killed right out of its mother's nest. In the one case it is recreation and in the other case a dainty dish, if you like squab, as most people do.

A great many people object to game hunting. They have not been able to prohibit it, but that may come. They do not object to the domestic raising of birds. Win a duck's confidence and betray it with an ax. It is illegal to import a bird of paradise into the United States. There are none here. It is not to protect our own wild life. It is to keep these feathers from getting on the bonnets of the ladies. There is a movement against the wearing of furs. The wearing of furs requires

trapping, which is unpleasant for the fur bearing animals. The men who pay the furrier have not noticed that the movement has progressed very far. They might be for it if they thought it had a chance.

In all of this, and particulars could be multiplied, there is a revelation of negation of life, of quietism, pacifism, and feminism. Nature is a thing of claws and fangs. Life lives on life, and the wild outdoors in which people take sanctuary from the cruelties of human life is a slaughter house, in which there can be no remitting of the hunt. If an angle worm has a viewpoint, a robin is the same monster to it that the cat, owl, or hawk is to the robin.

There is more humanity in the stockyards, more mercy and consideration, than there is in any stretch of woods. Even in the woods the only merciful death is the one out of a rifle or shotgun. The natural death of an animal is worse than the death of a rabbit in the jaws of a coyote or a deer in a pack of wolves. Natural death with humans or other animals is generally quite as unpleasant as the effects of war, and much more unpleasant than the consequences of man's search of animal food.

Life isn't unpleasant, but we have assumed that the human race had won its way to privileges which include making use of animal life under it for its own good. In making such use the human force is the only humane thing which ever has been encountered in the struggle of a dumb beast from its mother's side to its finish in any one of the dangers which threaten it from the time it is born.

Destruction is as much a part of life as creation, and man, for his own purposes, is the kindest destroyer, protecting until such time as he takes and uses.

To the quietist and pacifist and feminist these forces are terrible, and there is shrinking from them. Boxing is regarded as a sin because it is an application of force. Boxers punch each other, and the quietist, who is not compelled to see it if he does not want to, is uneasy, knowing that it is being done and that many people are interested in seeing it.

To our notion, if a nation goes shrinking from all the realities of life, it will soon be unfit to meet them. It will not eliminate them. They will run it down. They will take the shape of a hard riding, hard punching, fox hunting breed, which may have character, good manners, and frequently kind thoughts and considerable amiability, but which will find it convenient to take the lands of a breed which runs to a dark closet every time it hears a clap of thunder.

There is no use arguing against the quietists and pacifists and feminists. We'll give that up as futile, but as a counter agent we'll promote football and sports generally, boy scouts and organizations which try for character, hardihood, and common sense. It would be an insane place if all the energy and vitality were possessed by the one hand gunmen, who already in this country have the citizenship dancing on the sidewalk for their own amusement.

Our trend towards negation may be traced to the growth of feminism, which is inherently creative and protective. The feminine instinct is to ward off destruction and to hate its causes, but the watch and ward is not safely put in the hands of male quietists who would be found under the bed after the first knock on the door.

IF MORGAN MARCHES INTO MEXICO

J. P. Morgan is said to be about to put a loan in Mexico large enough to meet every government need and all needs of national development. That may not be true. It may be true in part,

but not in all. If it should be all true a civilization might be created south of us. Then we'd touch the twentieth century across the Rio Grande and not the fifteenth or sixteenth.

Many of our forward looking friends of man will have tremors in the spine if Mr. Morgan does this. To them it will be imperialistic capitalism. It might impose prosperity, order, security and modern life on a helpless people. They have been protected against all that so far and so long as our forward looking friends have their way the protection will continue.

Morgan's money might build sewers, roads electric power stations, railroads, and irrigation works. It might open wells and mines. It might raise crops and fatten stock. It might produce sanitation, hygiene, and pay a large force of rural men who would keep order even in the mountains.

It might build schools and pay teachers, build colleges and pay professors. It might put some energy in the peon. It might produce clean, healthy towns and cities and clean, orderly people, all busy producing because there was no incentive to produce and live comfortably on the product.

Then the wealth of the continent would be increased. There would be a market for American steel and machinery in Mexico. Telephone and electric light wires would go all over Mexico. We'd be selling rails, cars, and ear equipment. We'd be buying oil, metals, and live stock.

Americans of the type which used to push out the frontier would carry their energy south. They would go into this newly opened land if they knew that the fate which took Mrs. Rosalie Evans was not to be the fate of any American who bought and developed a prosperous ranch. They would make money for themselves and for the Mexicans.

Soon there would be one level of civilization from the canal to the north pole. It might be a wicked achievement, but if so then we are making a mistake in not reproducing Mexican conditions up here.

Mr. Morgan's money would be the money of American investors. Foreign money has made some trouble in the weaker American states and it has threatened to make a great deal. When the foreigners put their money in such a state they want it back or its equivalent and their governments believe they are entitled to it. We object when a foreign squadron appears in a port south of us and starts its ammunition hoists working. The safe thing is to cause development with American money.

Unless Mr. Morgan has deceived us all this time he will want security for a loan and if there is any repudiation he will want the United States to collect for him. The thought will scandalize the forward lookers, but what of it?

The loan might do the work. The Mexicans might be scrupulous in regard to their obligations, intelligent in using the money and friendly to the country which had given them the lift to prosperity and order. Then that job would be done and everybody ought to be happy about it.

If nothing like this happened and if Mr. Morgan were told to go jump off Brooklyn bridge for his money, then the United States could and should say: "See here, this won't do." It is better to do it with dollars than with doughboys, but one way or the other. That, probably, would be a perfect example of capitalistic imperialism, first sending in the dollar and then the soldier, but even that picture so black to the altruist seems to us to contain a brighter promise of dawn than any which has been offered yet.

In either case we'd soon have the Mexican driving his Ford over a good road to Jass at a barn dance or to see a movie at the village house or to have a dentist look at his teeth or have a surgeon take out his kid's tonsils. Or he'd be sitting at home in a house of good plumbing on a clean street, getting W-G-N on the radio.

What is wrong here? Can you tell? Can you read such words as these and keep silent? If you are aroused, if you feel that you can put your finger on the fallacy or moral disorder that lies below such words, if you have any message to make in answer, the Christian Century invites you to send that answer to it.

See editorial on opposite page.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Kingdom Without Frontiers

“OF THE INCREASE of his government there shall be no end,” the prophet promised. Is it in time or in space that we conceive the word? “Of his kingdom there shall be no boundary lines,” says the Syriac version of the same passage. Christmas prophecy reaches its culmination in such a vision. And Christmas becomes, not a thinly disguised pagan festival, but a day when men may consider the ageless wonder of Christ’s advancing rule. There has been a noticeable recrudescence in recent weeks of the effort to place boundary lines around the kingdom of Jesus. Newspapers that find the present a prosperous order are pompously lecturing once more on the duty of restricting church interests to narrowly defined fields. The minister is warned against “trespassing.” Periods of this kind of talk simply denote that the kingdom is again on the march. It is again pushing back its frontiers. It is taking in more territory. It is alive again with the excitement born of knowing that one day there shall be no more boundary lines. Sometimes there is a tendency at the Christmas season so to emphasize the infant aspect of the Bethlehem story that unconsciously minds dwell on the impotence of Jesus. Christmas hymns fall into this trap. It is a trap. “Of his kingdom there shall be no boundary lines.” Herod, and the world Herod represented, took the only possible line of defense in the face of such a claim. No worldly majesties can compromise with a prospect of that kind, for its proclamation is also the proclamation of their own disappearance. The return of Christmas this year should give heart to us all. Calmly compared with con-

ditions a year ago it can be said that the frontiers of the kingdom have been advanced. The war makers know it; the race agitators know it; the industrial exploiters know it. But for some of us the sobering moment will come when we look into our own lives and ask, Do we know it?

Is This to be the American Philosophy?

THE TWO EDITORIALS reproduced on the opposite page are of moment, not so much because they were spread before the immense constituency of the Chicago Tribune in a single issue, but because they are a frank expression of a philosophy of life now daring for the first time openly to woo the American people. Ten years ago the readers of those editorials would have been appalled had they found them in any reputable American newspaper. Ten years ago the writer of the words would have been unable to conceive their thesis, to say nothing of publishing it from the housetops. But now, with our pioneer stage left behind, with an end to the period of free immigration, with a struggle for world markets underlying our material prosperity, this philosophy is pressed overtly, deliberately, and with a full sense of its meaning upon as respectable an audience as our country affords. These Tribune editorials are not irresponsible words. They are written with as profound a sense of duty as ever put vigor into the pen of a Nietzsche when that apostle of the superman addressed the people of Germany. They represent, baldly, clearly, a way of life for our people that is more utterly at variance with the way of life contained in the Christian evangel than any of the ethnic faiths we have called heathen. What has

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happened? What is wrong with the public mind that it is not shocked and roused into vehement protest as it listens to such words on a Sunday morning—and a Sunday only ten days from Christmas? Who will tell us? Who will write an article—it must not be too long—and tell what is happening in our hearts, in our standards, in our moral judgments, in our mental processes, that millions of us can read words like these and go undisturbed on our way? What, perhaps, is happening in the soul of the newspaper that it can print such words? We earnestly ask the cooperation of any reader who thinks he knows what's wrong here. We do not wish a detailed critique of the Tribune's editorials. It is an independent and constructive interpretation of two opposing philosophies that we desire. Our first thought was to offer a prize for the best article, but our second thought is that the challenge is too defiant, too brazen, and that only those should take up the gage who cannot hold their peace.

Radio Preaching and Its Problems

DR. FREDERICK W. NORWOOD is reported from London as praising the freedom wherewith Americans broadcast church services by means of the radio and declaring that Britain must attain an equal freedom if the ancient right of free discussion is to be maintained. In England permission to broadcast must be obtained from a central licensing agency, which, up to this time, has been much more chary in its dispensing of licenses that Dr. Norwood thinks it should have been. It is not charged that there has been discrimination as between established and free churches, or as between groups within the churches. Merely, there has been too much hesitation in making church broadcasting possible on an extensive scale. It is beginning to appear, however, that the freedom Dr. Norwood so much admired in this country has its drawbacks. That there were advantages in having the message of the preacher of City Temple sent to thousands of listeners-in on several occasions during his recent trip will not be denied. But so many churches are now using this method of spreading their influence that the result may become a radio nuisance. Some radio enthusiasts assert that there is hardly an hour on any Sunday when there are not as many as a dozen church services on the air. What the effect may ultimately be on church attendance has been debated back and forth without clear conclusion. It is being suggested, however, that there should be no radiocasting during the hours of morning worship on Sunday. And the radio editors of certain newspapers report a growing volume of protest from the "fans" at the amount of religious material being sent out. Because of this confusion and diversity of opinion the Federal Council has appointed a special committee to study the whole question. Some method of cooperation between all the churches seems to be imperative. Wisely used, the possibilities of the radio are beyond imagination, but abused they may lead quickly to a popular reaction that will drastically curtail the outreach of this form of service.

Death Comes to Samuel Gompers

ONE OF THE MOST ASTONISHING of modern American careers came to a close when Samuel Gompers, president of the American Federation of Labor, died on December 13. For forty-three years the little Jewish cigarmaker, who came to this country from London while the civil war was still in progress, had held the American labor movement in his hand. He became the commander the day the federation was born; never was his power stronger than when, at El Paso a month ago, he was elected for another term. Under his guidance the organization amassed power, but never did that power get out from under his control. He believed in a federation of autonomous craft unions, strictly industrial in character and only indirectly interested in politics. Because that was his ideal, that is what the A. F. of L. is today. It is curious, while the newspapers are printing their florid obituary columns, to reflect how suspect Gompers always was in the mind of middle-class Americans. In almost every essential respect he was a conservative. Brought into such a company as composes the National Civic federation as something of a wild man, he soon showed the comfortable plutocrats there that he felt himself entirely at home. In the days when Mitchell Palmer was trying to ride into the white house on a wave of red hysteria, Gompers was as ardent a red-hater as Nicholas Murray Butler, and, like some on the other side of the industrial line, not above using the emotion of the moment to rid himself of troublesome juniors in the labor movement. Toward the war he took the conventional attitude, and he did as much to put the whole power of labor at the disposal of the government as any one man could have done. Yet, with it all, a month ago, while yet he was a living factor in American life, most of the people outside the organized labor ranks vaguely suspected him. Not long ago he was refused a permit to speak in Mr. Schwab's Bethlehem.

The Effect of Gompers' Death

IT IS IMPOSSIBLE to keep from wondering what will take place, now that the hand that has held control of the A. F. of L. is suddenly removed. For almost a year, of course, there will be an attempt to continue the Gompers' policies—endorsed as they were by the El Paso convention—under the nominal direction of a federation president elected by the executive of the organization. But after that it is doubtful whether there will be much attempt made to continue the movement as it has been run. During these forty years of the Gompers' administration many of the unions have grown very strong. They were never quite able to unhorse the little despot who was already in the saddle, but they will never accept such another master passively. Annual conventions are likely to become a different sort of affair than they have been. In them the program for a year is likely to be settled by the

usual processes of such gatherings, and the officers they elect are likely to be no more than agents chosen to administer the program of the majority. With it all there is bound to be much lost motion and many internal conflicts of policy. Conflicts there have been in the past, but always there has been a Gompers to settle the case one way or another. It will not be many years before American labor will be looking back to the days of the man who has just died with regret that such a rule ever had to end. A remarkable man: remarkable in his personal achievements; remarkable in the machine that he forged; remarkable in his ability to accomplish as much as he did with so little friction. For if our industrial order is a field for armies, at least Mr. Gompers managed to annex an astonishing amount of territory with a minimum of open conflict. The American labor movement is likely to be a much blinder and less potent force for some years now that he is gone.

A Strange Key Note on Undertaking a Great Task

WITH THE RETIREMENT of Dr. Stanley White, one of the secretaries of the Presbyterian board of foreign missions, it has become incumbent upon that board to choose a new man to step into the vacancy. The choice has fallen upon the Rev. Francis Shunk Downs, pastor at Tyrone, Pa. Mr. Downs has made a notable record in the pastorate, especially in the raising of finances. A comparatively young man, it is to be hoped that he will find a large service in this board which has commanded the efforts of so many outstanding men. The letter in which Mr. Downs makes known to his congregation his decision to accept the new post, however, is bound to bring misgivings to those who know what has been going on within the Presbyterian church during the last few years, and who have a sense of the importance of the spiritual interests in the keeping of this board. Mr. Downs states that he is becoming a foreign missions secretary because "the present situation in the church, growing out of the theological controversy, demands that places of leadership be filled by men of known evangelical faith who will not only defend it, but propagate it with holy passion and power and, where any fundamental matters are imperiled or attacked, will rise up and save them, and at the same time love the enemy and restore him in a spirit of meekness." There is more to the same effect, but this is enough to suggest the spirit in which the new secretary is taking up his work. At Grand Rapids last May the Presbyterians excluded Dr. William P. Merrill from their foreign board because of his theological liberality. Now a young man is made an executive of the society in order that he may make fundamentalism a fighting issue within it. Already he talks of those who may "imperil fundamental matters" as "the enemy." Should this spirit prevail, either in the Presbyterian board, in the Baptist board—just now indulging in a \$25,000 missionary heresy hunt—or in any other organization seeking to extend the evangel of Jesus, as devastating a sterility is bound to befall such

labor as the author of the thirteenth chapter of first Corinthians promised.

Putting Religion in the Hands of the Masses

THE ANNUAL REPORT of the American Institute of Sacred Literature shows that 9919 people in this country, Canada, Mexico, Hawaii, the Philippines, Japan, Korea, China, South America and Turkey, were eager enough to study religion this year to take correspondence courses that averaged one hundred hours of work each. The American Institute of Sacred Literature, founded by William Rainey Harper to disseminate the study of the Bible and cognate subjects among those not in scholastic residence, has been for some years an integral part of the University of Chicago. It conducts at present fifteen correspondence courses, of which the most popular is said to be one on "How to Enjoy the Bible," but which include several of a technical nature in the field of modern Biblical research. In addition, the institute circulates hundreds of thousands of small pamphlets, of which the "Science and Religion" and the "Why I Believe" series are receiving the widest reading. A further extension of the service of the institute has this year put fifteen reading courses especially designed for ministers at the disposal of the clergy. All this work by correspondence is carried on at incredibly low fees. Its service to the spread of a progressive attitude toward religion cannot be estimated. At the same time, no Christian body has as yet entered a field that offers immense opportunity. This is the field of the low-price, small-sized pamphlet for popular reading. Mr. Eddy, Mr. Page, and one or two of the propaganda societies have been experimenting in this direction, but no one has yet done the simple and obvious piece of Christian evangelism in printed form that is waiting to be done. A denominational publishing house announced its intention of opening up the field a year or so ago, but its initial attempt dwelt on the similarity of the hymn-writing activities of two bishops in India. It has been shown that popular treatments of great ideas, condensed into a pamphlet that can be dropped into a pocket, and sold for a nickel, will sell by the millions. There is no reason why constructive religion should stay out of this field. None, that is, save the profit motive. But there are to be gathered here incalculable profits of another kind.

The Log of a Spiritual Voyager

IT HAS ON SEVERAL OCCASIONS been the privilege of The Christian Century to give to the public intimate records of the spiritual experiences of men and women in the forefront of modern life. The publication, for example, of some of the autobiographical fragments of Dr. Edward A. Steiner—now running in these columns—has excited interest in quarters far removed from usual religious concerns. Never, however, has it been possible for us to print a document of deeper meaning than the

article in this present issue in which Mr. Sherwood Eddy bares the story of his spiritual quest. We are confident that our readers will instantly recognize here one of the authentic spiritual revelations of our times. Eddy, the voyager, bearing the message of Christ in all lands and to men of all kinds, has long stirred the interest of the Christian world. But here we see the same voyager, ever launching out into new seas, ever lifting the sails of his soul to new winds, ever keeping the prow turned toward the new kingdom still to be discovered. It is the log of a spiritual voyager, and few will be able to read it and still desire to hug the shore.

The Institutional Status of War

NOT UNTIL THE PEACE MOVEMENT faces war as an established, organized, legal institution has it faced the whole fact of war. We are not dealing with an abstraction such as the question of the use of force in resistance to evil, nor with the natural human instinct of combativeness, nor with a method of settling international differences; we are dealing with a concrete, colossal and venerable social structure, whose foundations and pillars are the unenlightened habit and consent of society itself. The perception of this institutional status of the war system provides a point of view from which to consider critically all proposals intended to abolish war. All of them will betray their own impotence and futility in so far as they fail to touch the system itself, but leave it in its ancient legal and unchallenged position. All schemes such as military alliances, political leagues or other plans which rely upon war as the ultimate power for enforcing peace will be seen in the words of Senator Borah's resolution "to carry within themselves the seeds either of their own destruction or of military dominancy to the utter subversion of liberty and justice." It will be clear that the peace movement must achieve nothing short of an organic law of nations utterly repudiating and abrogating the institution of war, and providing another sort of institution, an institution of justice, adequate and disinterested, divorced from both politics and force, in which international disputes may find peaceful settlement.

From this point of view, the many ingenious proposals such as pacts of proportional disarmament, treaties of arbitration, complicated systems of military alliances, demilitarized "zones of quiet" on each side of the boundary lines that divide neighbor nations, protocols declaring a certain kind of war a crime the commission of which is to be punished by calling into play the undisturbed war system itself, and all such proposals are merely temporizing devices which by their very failure to raise the fundamental issue would either lull the nations into a false sense of security, or leave them still torn and distressed by the demons of suspicion and fear. The fundamental issue in all this business of peace and war is simply this, Do the nations want war? The issue is not, Do the nations want the league or

disarmament or arbitration or alliances or neutral zones or the protocol, but, Do they want war? If the nations do not want war the prime duty of international statesmanship is to provide them a way by which they can say so. If they do want war, or if they are afraid to say that they do not want war, no ingenious partial program, no compromise with the war system, no so-called "steps" toward peace will avail anything. The direct approach to the nations on the fundamental issue, confronting them with the simple question of the institution of war versus its only alternative, the institution of law, is as practicable as it is revolutionary—practicable, indeed, because it is revolutionary.

Civilized society knows how to deal with an institution that has become repugnant to its moral sense or a menace to its well-being. Upon the banks of Christian history are strewn the wrecks of institutions that were once deeply embedded in the habit and consent and law of mankind. We have only to name such institutions as the ordeal, trial by battle, piracy, the duel, slavery, the American saloon, to suggest how familiar society is with the technique of root and branch procedure against an enemy institution. Any of these wrecks of one-time legal and respectable institutions will suggest parallels to the process which the nations must take in getting rid of war. The outlawing of the international institution of piracy is full of suggestion. Here was an institution universally accepted and condoned under which successful sea-roving pirates were treated as heroes and benefactors on their return home with their spoils. Thus Francis Drake, returning to England from his expeditions was knighted and sent to parliament for deeds of valor on the high seas. For the same deeds he would today be hung. What made the difference? The answer is plain. The nations of civilized society have made piracy an international crime, punishable by the law of nations anywhere the pirate is caught. The institution has been outlawed. The nations simply said, We want no more of piracy, we want piracy made a crime; and their jurists created a body of law to punish any found guilty of it. The international slave trade was outlawed in the same way.

I

Perhaps the most interesting and suggestive analogy is found in the case of the domestic institution of the duel. Other illustrations have clinging to them certain adventitious associations which may divert attention from the essentials of the analogy, but in the duel you have a match for the war system almost point for point, the two being dissimilar only in the fact that war is a combat between nations while the duel is a combat between individuals. War is simply duelling on an international scale. The words *duellum* and *bellum* mean essentially the same thing. The duel had its own special code, the *code duello*, with highly elaborated regulations and distinctions as to weapons, procedure, seconds, lapse of time, number of paces, and innumerable formalities in relation to the challenge. This institution was thoroughly legal, and had so woven itself

into the presuppositions of society's thinking that a man was virtually compelled to uphold his "honor" by resorting to the duel on the slightest occasion of injury or affront. The arbitrament of the sword was accepted as establishing the "honor" of the victor. But when the conscience of society penetrated the absurdity, the irrelevance and the moral repugnance of the institution it was disestablished by law and disappeared. Vestiges of this system of honor remain in such countries as Germany, France and Italy, but throughout the Anglo-Saxon world duelling has been made a crime, and one who slays another in a duel is treated as a plain murderer.

War, we say, is duelling on an international scale. Like the duel, war has its own code. Three-fourths of our now existing international law has to do with the regulation of war. International law is thus practically a code of war. These laws dealing with the treatment of prisoners, with rights of neutrals, with property rights in occupied territory, with regulation of battleships, with prohibitions as to the use of certain kinds of weapons and bullets, and a multitude of other matters calculated to keep war within prescribed bounds, do not merely implicate the nations in the specific regulative measures but make the nations legally responsible for the war system itself. War carried on under the rules of international law is within the law, sanctioned and sustained by the law, just as duelling carried on under the *code duello* was within the law, sanctioned and sustained by the law. In actual practice, however, war breaks away from every regulative leash. It treats its own code as a scrap of paper, dictating its procedure by a prior law, that of military necessity, which allows no rule or treaty to stand in the way of victory.

II

The pseudo-chivalry of the duelling system has its exact counterpart in the war system. In a duelling society it was assumed that an insult must be treated as a point of honor and resented by force or superior skill with the sword. In all but our most recent peace efforts, when it has been proposed to submit international differences to arbitration, three great exceptions have been made—non-justiciable questions, questions of vital interest and questions of national honor. Happily, our statesmen now see that these exceptions contain virtually all possible issues for which a nation would conceivably go to war! We have made that much progress, at least! But the point to which attention should be directed is that the category of national honor is the survival and extension to international relations of the false conception of honor under the duelling system. No more can the honor of Japan, let us say, be vindicated by going to war over the injury done to her national pride by America's folly in the immigration legislation than could the personal honor of an individual be vindicated by the duel. Both procedures move on the level of fiction, of irrelevance, of unreality, of falsehood. But so long as the war system is sustained by the law of nations, it keeps the nations posed in readiness to resent affront with the irrelevant weapon

of force, just as the duelling system kept knights and gentlemen posed in readiness to resent affront with the sword. The outlawry of the institution of war will have precisely the same effect in international relations as the outlawry of the duel had in individual relations. It will relax the mock-heroic pose and will release a multitude of moral forces of adjustment and of prevention which are now inhibited by the presuppositions of appeal to war.

III

For American thinking, light will be thrown upon the path of outlawry by taking a leaf out of our national experience in abolishing the saloon. The analogy here is not so complete as in the case of the duel, for no question of force is involved, but the essential principle of dealing with an institution which has become inimical to public well-being is as clear as the day. Beginning and continuing many years in the realm of simple exhortation on behalf of abstinence, the temperance forces at length awoke to the fact that what they were dealing with was not merely the weakness of individual drinkers, but a highly developed social institution under legal protection. They saw this institution as a far-reaching and complex organization, the liquor traffic, whose local habitation was the saloon. Discerning that the saloon turned out new drunkards faster than moral suasion could save the old ones, the temperance forces turned their attention to the system itself.

First of all, the institution was absolutely cut off from the church by making the saloon-keeper, the brewer and the distiller excommunicate, and by severing all economic and social relations between church and liquor traffic. There followed a period marked by innumerable plans of regulation and repression of the liquor traffic—almost as many as there now are plans for the regulation of war. There was high-license—the plan to tax the saloon out of business. There was regulation, with its open blinds, its midnight closing, its Sunday closing, its forbidding of sale to minors, its limitation of the number of drinks to one person, and all such. And there was competition, with a clean, respectable coffee-house set up alongside the saloon. Through it all the liquor-traffic waxed fat and insolent, and the people finally saw what a few had seen all along, that there was only one thing to do with the saloon and that was to delegelize it, to disestablish it, to attack its status as an institution, to outlaw it. Today there is not a legal saloon in America. It is gone forever. True, the fight for temperance is not over, just as no one would say that with war outlawed there would be no need of further work for peace. But temperance effort now proceeds in the open, in a new atmosphere, under the law and on behalf of the law, instead of against the law. Just so with the outlawry of the institution of war, the consummating efforts for peace would proceed in the open, in a new atmosphere under the law of nations, in fulfillment of law and not against law.

IV

In essentially the same way the venerable institution of slavery came to its end, not in America only but

throughout civilization. Accepted as a legacy from the immemorial past the system was outlawed by the British empire in 1830 and by the United States in 1865. Throughout its long history innumerable attempts were made by legal enactments to temper its rigours and brutalities. In Rome the slave was given a legal status, with the right of appeal to the court for certain wrongs done him by his master. In the United States attempts were made by federal law to confine slavery to a specified area, and the south itself devised many statutes to regulate the operation of the system. But as is always the case where an institution resting on the twin motives of brutality and greed is taken by law into the bosom of society, all regulatory or restraining measures avail nothing. The system was becoming more deeply entrenched in the social order with the passing years. At last, following a civil war, slavery was cast down from its status as a legal system. It was outlawed.

All the world knows that the act by which slavery was outlawed was no highly complicated one involving great subtlety of statesmanship. The thing was done by means of writing into the constitution these few simple words: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction." Throughout civilization the institution of slavery has now forever gone. There yet remains the institution of war which in its essential genius is most akin to slavery of all the evils known to mankind. Its foul exploitation of human life, its ruthless disregard of personality, its subjugation of the wills and the bodies of men by sheer brute force, its repression of individual opinion and aspiration—all this quite apart from the bloody madness of the battlefield, makes one marvel why the war system remains yet with us while the slave system has been cast out.

V

In addition to the legal status of war as an institution, two other aspects of the system call for consideration. One is the fact that war is a profession, the other that it is a court. Aside from the national and international sanctions of the war system the difficulty of getting rid of it is greatly increased by its own highly professionalized internal organization. Resting as it does upon the law of nations, the institution naturally arrogates to itself a pride and dignity which call for a code of internal deportment conceived to be appropriate to its prestige. War, ironically enough, is a profession! No other sphere of human society is so refined and sensitive in matters of precedence and subordination, not even the diplomatic service, as is the war system. It has a chivalry of its own! The internal ethics of the war-making profession is the ne plus ultra of meticulousness, of refinement and of discipline. Every little movement has a meaning. Every little part of the uniform is standardized and symbolic. Rank is omnipotent. The courtesies of meeting and passing, involving the salute, are finely determined. The raw recruit

trembles with the weight of the body of military etiquette which is imposed upon him, involving numberless pathways leading direct to the court martial.

This professionalism is no mere discipline of social gentility, but strikes its roots into the ethics of far deeper matters, involving military secrets, freedom of opinion and speech, the right to suppress facts, to distort facts and to manufacture facts in the interest of army prestige or morale, the right of espionage,—the spy, the most detested of men, is a hero in his own military system,—and innumerable other perversions of the ethics of civil life and of civilized mankind. By a process that is infernal in its seductiveness, the military profession allies itself with the most sacred professions of civil life. It captures the allegiance of the scientist in his laboratory and lays his knowledge under tribute with rewards sometimes of rank, sometimes of money. It flatters the preacher of Christ's gospel with the trappings and insignia of rank, and so makes of him a minister of both Mars and Christ, an apostle at one and the same time of goodwill and of suspicion and bloody vengeance, of the cross and of the sword. This professionalism of the war system is of the greatest importance in keeping the institution alive. For its professional activities are not confined to functions within the military organization but are thrust out into the whole area of civil public opinion where its propaganda, its warnings of imminent danger, and the sheer arrogance of its presence keeps the nation awed and evokes support for the continuous enlargement and greating of the war system. How can men who once open their eyes on an institution like this that stands for everything a Christian society detests, and perverts everything a Christian society cherishes—how can men do anything else with it but outlaw it root and branch?

VI

And, finally, the fact of war as an institution is not fully described until it is disclosed that this institution functions as a court of justice! As long ago as the beginning of the seventeenth century this meaning of war was discerned by Francis Bacon, who argued that "wars are no massacres or confusions, but they are the highest Trials of Right, in which princes and states that acknowledge no superior upon earth shall put themselves upon the justice of God for the deciding of their controversies by such success as it shall please him to give on either side." This is the theory implicit in the whole war system down to the end of the great war from which the world is just emerging. Lacking any tribunal of rational justice war is the only arbiter of disputes between nations. What Bacon in presumptuous reverence looked upon as the will of God we moderns know is none other than murderous passion; yet to this foul tribunal vast numbers of the issues between nations have been brought for ages, and most of the crucial issues upon which humanity's deepest well-being has depended have been tried by it. How staggering to all mankind's conceit of progress and enlightenment and moral dignity is the unveiling of this capital fact that the world's supreme court of justice is the hell-born system of war! What pride can we take in the abolition of those petty

institutions of trial by battle, or by the rack and stock of the inquisition, or by the duel, when the grand institution of war remains yet with us as the sole arbiter of the supreme controversies of the nations? Little wonder that Count Okuma, at the outbreak of the world war, said to a little group of Japanese Christians and Christian missionaries: "Many thoughtful Japanese are now questioning the value of western civilization. Perhaps our friends in America will not be so sure now about having something to give us." How can we of the "Christian" west have the face to preach brotherhood and peace and justice to the east when murderous war is still the ultimate Judge of our own civilization?

The time would seem to have fully come for the simple issue of War or Law to be put up to the peoples themselves, that they may voice their will to outlaw the Supreme Court of War and set up in its place a Supreme Court of Law.

The Federal Council—Four More Years

CIRCUMSTANCES attending the quadrennial gathering of the Federal Council of Churches of Christ in America at Atlanta, Ga., in the opening days of December, as well as the mood of the gathering itself, gave it a color in striking contrast to the meeting four years ago in Boston. The Boston gathering was held amid the ruins of the Interchurch World Movement. There was dismay and uncertainty as to the future of every cooperative effort on a large scale. There was a tendency for each denomination to withdraw into itself, and the ecclesiastical fence-builders were busy repairing the sectarian walls which had been considerably broken down by the spirit of unity which had grown up among the churches during the war. With the collapse of the Interchurch and the recrudescence of denominationalism there was ground to fear that the Federal Council might also be carried down.

Certainly, at the Atlanta gathering no breath of a hint could have found expression concerning the present firm foundation of the Federal Council and its enlarging function in future years. The council is now known to be here to stay. Of the \$300,000 annual budget, \$80,000 was contributed during the last quadrennium by the constituent denominations directly from their treasuries, which was a much larger share than previously. The Atlanta meeting urged that the entire budget be provided by the denominations, thus entirely removing the council from the more or less precarious support derived from individual gifts, which depend upon the soliciting powers of one official.

Atlanta differed from Boston also in that the gathering four years ago was held under the confusion and fresh sorrow of the great war. The Christian conscience had not yet recovered from the paralysis which it suffered in the days of conflict, nor from the disillusionment of the peace. We had fought against war, and for our reward had been given the treaty of Versailles. As for the league of nations the mind of the church was uncertain whether to be happy or humiliated over its rejection by the nation.

Yet no alternative was in anyone's mind. The soldier was much in evidence at Boston. Notable was the appearance of General Neville, hero of Verdun, whom the Federal Council had sponsored in an itinerary throughout the country, and who appeared at the Boston sessions to make a speech and pin some military baubles on certain Federal Council officials. We were still under the spell of war, though our disillusionment was beginning to dawn.

The four years between Boston and Atlanta were years of amazing growth in the intelligence and conscience of the American church on the question of war. All the churches had passed resolutions which seemed to increase in understanding and in radical revolt as the series advanced from season to season. From the beginning to the close of the Atlanta gathering there was one note which increased in intensity—it was the demand that war be outlawed. It seemed as if no speaker, no matter what his theme, could avoid bringing up at last at humanity's judgment bar where war is now being tried. The resolutions finally adopted (see last week's issue of *The Christian Century*), gathered up much of the best conviction of the church formed during the quadrennium and defined an attitude toward war such as has never before found formulation in a representative gathering of American churches.

The attitude of the council on the industrial issue was liberal and increasingly conscientious. Before the race problem in its American aspect the council, like the church itself, seemed to stand appalled. It was able to speak only in platitudes and abstractions. Apparently no program, save the most tentative and cautious steps, has found sufficiently general acceptance to be formulated as a churchly conviction. After war, the problem of race is probably humanity's most challenging and baffling moral task. The fact that recent migration of the negro into the north lifts the problem above all sectional solutions is salutary. But the most promising consideration is the fact that a new Christian conscience is bringing the church to see that this problem can be solved only when it is brought to the feet of Christ.

A question of prime importance concerns the degree in which the Federal Council may consider itself and be considered a bona fide representative of the churches. This is no theoretical question capable of being answered by merely pointing out the technique of the council's relation to the highest judicatories of the several denominations. It is a concrete and practical question. It takes this form: Do the official utterances of the council express the actual convictions of the churches? The question is not raised in any narrow spirit. We do not imply that leaders and representatives should not go farther—much farther—than their constituency is ready to go. Representation is not representation of a cross-section of your constituents' definite opinions at a given time; it is representation of the opinion that is *coming to be*. It is thus a dynamic category, not a static one. Representation implies leadership. And the Federal Council must go ahead of the churches, must lead them, must educate them by imputing to them, oftentimes, convictions which they do not know they entertain. But this kind of representative leadership involves hazards, both for the constituency and for the representatives. There is only one corrective and guarantee

against these hazards, and that is democratic and ample discussion. Only in this way can leadership find the mind of its constituency; only thus can it educate its constituency in the higher convictions.

It was the lack of this that every one sensed at Atlanta. Everything was cut-and-dried. And everything was accepted by the assembly without debate for the simple reason that no provision was made on the program for anything worthy to be called debate. This we hold to be a serious fault in the Federal Council. We are well aware of the fragile character of the organization, that its constituent units register over a wide range of theological and ecclesiastical divergence, and that there is real danger that the arrival at decisions through conflict of opinions may cost the defection of an offended group. It is much easier to have policies and ideals pre-digested in New York and brought in trim and unctious language to the quadrennial gathering. It is less hazardous to fill the program with set speeches and leave little or no time for the delegates to express their criticism or their constructive opinions. But it is only an apparent progress that is made by this method. Real progress demands that the people themselves shall be gripped with the ideals that possess their leaders. And this is possible only through free discussion.

There were times at Atlanta when the consciousness of being a rubber-stamp was the only idea a delegate could hold. One occasion was when the report of the committee on policy for the next quadrennium was presented. Another was on the day devoted to the consideration of war. Enormous issues were at stake both times. But there was no place for discussion. How much can it be presumed that the resolutions on war really represent the convictions of the delegates or their churches? What did they mean when they committed themselves to the outlawry of war, for example? Did they know what they meant? Only as resolutions are arrived at through debate can they be said to signify what they purport to signify. A larger place for discussion should be provided on Federal Council programs in the interest of democracy and effectiveness.

This bit of criticism is offered with sincere sympathy for the infinitely delicate task which the Federal Council confronts. Religious denominationalism is hard to unify.

By **THOMAS CURTIS CLARK**

Caesar and Christ

PROUD CAESAR came in strength of steel;
The panoply of war was his.
At his command men poured forth life,
The cities perished, nations fell.
He left as heritage a blood-stained tide;
He came, he scorned, he slaughtered—
And he died.

The meek Christ came, his strength the true,
A heart of love his panoply.
At his command men found their life,
The cities flourished, nations grew.
As heritage, the reign of peace he gives;
He came, he loved, he pitied—
And he lives.

Some of the groups or sections of the groups are so depressingly unenlightened and so deeply sunk in obscurantist sectarianism that leaders of any cooperative effort find themselves torn between the imperious necessity of making progress and the equally imperious necessity of keeping together. That the Federal Council is doing both is ground for rejoicing among all those who wait for the day when the body of Christ shall be one body, and face its task with one purpose.

The Twenty Social Errors

A Parable of Safed the Sage

THERE WAS a Noted School where the Daughters of the Rich went for their Education. And most of them were Fine Girls, in spite of the Handicap of the Dollars of their Daddies. And their Table Manners averaged as well as those of other girls.

And the Principal of the School was a Cultured Lady, and very much loved by the Girls. And she spake unto them, saying:

Beside such things as we are able to teach that are contained in Books, we desire that ye shall be Lady-like in all Matters of Deportment. Now I have been watching, and I have beheld and listed Certain Social Errors among you, whereof Twenty relate to conduct at the Table. And now, behold, I will eat a Meal, and I will commit Twenty Social Errors. And I desire that ye shall watch, and at the end of the Meal tell me which are the things that ye see Wrong in my Table Manners. And I will then give you a Little Lecture concerning the avoiding of these Twenty Faults.

And the girls were all on their toes for the discovery of the Principal's Twenty Errors of Deportment at the Table.

So she seated herself, and she tucked her Napkin in at the Neck, and she toyed with the Hardware, even the Spoons and Forks, and she ate her Soup with the wrong Fork, and seventeen other wrong things she deliberately did.

Then she rose, after the Dessert, and said:

Now, girls, tell me, I pray, what are the twenty wrong things that ye saw me do?

Then they began to read their lists, and she checked off on her list. And when they had card-catalogued Forty-two wrong things that she had done, then she said, Now ye may go to your Classes. We will have the Lecture at some other time.

Now the Principal was a Good Sport, and that was one reason the Girls liked her. And she acknowledged that the girls had scored. And the Lesson did more good because she played the Game to a Finish.

But this Page of the History of the Human Race teacheth how easy it is to find Errors when we set out to discover them, and how difficult it is for any one to avoid them.

And it is well that the Prophet should incarnate his Own Message, and that he who teacheth others should beware lest he become a Castaway.

Is Protestantism Self-Deceived?

By Reinhold Niebuhr

LIBERAL PROTESTANTS have formed the habit of assuming that the kind of religious prejudice which the Ku Klux klan reveals is the natural product of a crude and ignorant orthodoxy and of believing themselves totally innocent of any connivance with it. With a certain air of pride they have counselled tolerance toward all religious groups and have imagined that they were thereby contributing to the cause of religious brotherhood. Meanwhile they were probably carrying as many fagots for the flames of religious bigotry as their more orthodox brethren, for the tolerance which they preached was rooted in spiritual pride and nurtured the arrogance which is the cause of our present animosities. They, as well as their more obscurantist brothers, insisted on regarding Catholicism as a mass of superstitions for the vitality of which they had no better explanation than the fact that most men are ignorant enough to be weakly credulous. Their tolerance was prompted by a proud pity and not by a humble appreciation of the spiritual values which are the real secret of Catholicism's stubborn vitality in a Protestant age. They have failed to realize that the Reformation may have destroyed some values which mankind cannot afford to lose.

WHAT THE REFORMATION DID

Every historical advance is bought at a price. Both feudalism and slavery bore some ethical values which are forever destroyed, but which we do not mourn because the values which supplanted them are better and greater. It may be, therefore, that we will never regain some of the precious treasures of medievalism and must console ourselves with the greater treasures which were bought by sacrificing them. But Catholicism is not dead, as feudalism and slavery are, and it shows no signs of dying. We ought therefore begin to suspect that unless we see real values with which good men are loath to part and which to preserve they are ready to perpetuate a seemingly anachronistic institution we are indulging in self-deception.

Protestantism pits the principle of liberty against the principle of authority enthroned in Catholicism. The insistence on liberty made the Reformation the cradle of modern civilization and the beginning of modern progress. The tyranny of the medieval church dwarfed the mind and warped the judgment of mankind. We may well be thankful that mankind was emancipated from it. The authority of the medieval church was merely an inadequate formulation of the ideal of social responsibility. It had become too rigid to allow for progress and so it became necessary to destroy it, but the ideal did not escape unscathed with the destruction of its inadequate expression. Protestantism's insistence on liberty has not been an unmixed blessing and its perils are becoming increasingly apparent in a closely interrelated world which needs a sense of interdependence more than an insistence on independence.

The confusion of our denominationalism is one of the regrettable by-products of Protestantism. Unable to renounce the principle of authority completely, the Reforma-

tion substituted the authority of the Bible for the authority of the church. Then it gave each man or group the right to interpret the Bible. Thus every one could invest his private opinions with sacrosanct authority and sectarian confusion was inevitable. We are gradually working our way out of that confusion but the process is slow and during its progress the church can not speak with any degree of unity to a civilization which needs its counsels.

DANGER OF INDEPENDENCE

The Protestant penchant for independence has produced some moral as well as sectarian confusion. The immoral ideal of a morally autonomous nation is rooted in Protestantism. The heroes of the Reformation were generally also national heroes who freed their nations from an irksome foreign yoke. It is quite certain that the pope could not have continued to hold the developing nations of the sixteenth century in bondage; but it is not certain that their new conceptions of national liberty presented a great moral gain. As between Hildebrand and Machiavelli there can be no question whose principles are the more Christian; and Protestantism connived with Machiavelli. Our contemporary civilization lies in ruins because nations have prided themselves on their absolute autonomy; no higher law or authority was permitted to restrain any policy which their self-interest dictated.

The Protestant insistence on liberty has had some equally interesting and sometimes fatal consequences in the realm of economics. The liberalism of the nineteenth century is one of the natural fruits of Protestantism. All economic and social ills were to be eliminated by the achievement of more social and political liberty. The people who believed this belonged to the new commercial middle classes who rose to power in the last century, and who suffered from remnants of feudalism in the policy of governments. They did not realize that the industrial civilization which they were building was throwing men closer and closer together so that the problem of modern life is not how free men can be but how equitably their powers and privileges may be co-ordinated and distributed.

FREEDOM AND INDUSTRY

In England liberalism seems practically dead and the conscience of the nation is beginning to express itself in the collectivist theories of the labor party. In America Victorian liberalism of a sort is still deeply entrenched and it is quite fitting that a New England President should be its most outstanding champion and that he should be at the same time the acknowledged rallying point of conservatism. The commercial classes are dominant in America and they are Protestant. They imagine themselves the devotees of the ideal of liberty but the liberty they love is the liberty which has given them a chance to gain control of the vast machinery of modern industrial civilization.

Protestantism is not solely responsible for freeing economic life from the moral restraints which the medieval

church had placed upon it. Modern industry and commerce simply became too complex for the ancient laws which were meant to hold their greedy impulses in check; world commerce had destroyed Aquinas' theory of a "just price" before the advent of the Reformation. But Protestantism did give moral sanction to the idea of an economic life without moral sanction. The result is that Protestantism is everywhere the religion of the commercial classes, while Catholicism still claims the fealty of vast masses of the workers whose loyalty it has sought to deserve since the encyclic of Leo XIII. The virtues which Protestantism has inculcated, the virtues of honesty, diligence and thrift are the virtues that have helped the individual to make his way in the world and have tempted him to believe that we are living in a free world in which every individual has his chance and in which the under-privileged merely prove that they lack the diligence and resourcefulness to rise. Protestantism, in short, is hampered by its traditions and its whole mental and moral outlook from assuming moral leadership in our present economic world. In countries where the two religions are in conflict Catholicism seems more sympathetic to the needs of the common men who bear the burdens of our modern life than the churches of the Reformation.

The application of the ideal of liberty to the church life itself has had its disadvantages in the Protestant churches. Here again we have arrogantly assumed that we have approached finality in centering authority in the individual congregation rather than in the total fellowship of believers as that fellowship becomes articulate in its hierarchy. The principle of congregationalism is not final in all Protestant communions but it is powerful in all of them, even in those which ostensibly believe in centralized authority. When the burning issues before the churches were theological ones congregationalism was a clear advance.

LAY TRADITIONALISTS

It is better to be judged by laymen than by a bishop in matters of theological dispute, for it is always the expert who is the traditionalist and who impedes progress. But the vexing questions before the church today are ethical rather than theological and they have to do with the moral purposes which are to guide our complex life. In these questions it is the laymen who fancy themselves the experts and who are the traditionalists, resenting interference from amateurs who may know religion but who "don't know business." If the pulpit is to speak bravely on economic and moral problems it ought to have the support of the entire Christian community against the semi-pagans who fill its pews and represent not so much an army that can be enlisted as an enemy that must be converted. Both the Catholic and Anglican churches have better records for courage on social and economic issues than congregationally organized communions in which the individual prophet is frequently at the mercy of a congregation which may contain many men who do not want religion to "interfere with business." Taking account of these facts has Protestantism not exhibited an unwarranted pride in the achievements of liberty in the life of its own fellowship?

Protestantism stands for personal against impersonal religion as well as for liberty as against authority. It restored

religion as a vital personal experience. It was quite right in regarding the vast ecclesiastical mechanism of the Roman church as perilous to a personal relationship between God and man. But is it right in assuming that the sacramentalism of the Roman church is absolutely inimical to personal religion? Sacramentalism may be perilous to mysticism but it may also be helpful to it, as men like Dr. Orchard have gone to much pains to prove. Some of the greatest mystics of the ages have been sacramentalists. It is only because of our self-deceit that we do not see how sincerely the majority of Catholics pray and that their prayers are not all by rote.

THE ADVENTURE OF FINDING GOD

The simple fact is that many men are too weak and their minds too vagrant to embark upon the adventure of finding God unaided. If the presence of God can be localized and if they can be aided in centering their attention upon the mystic task by an appropriate atmosphere and a proper symbol they seem to achieve greater certainty. It is, of course, a perilous undertaking to localize God's presence artificially. Whenever it is done idolatry lurks in the background and magic easily supplants the mystic experience. But when it is not done only a few strong spirits succeed in ushering themselves into the presence of the divine and reverence departs from the life of the rest. Our Protestant churches are filled with folks who have no capacity for reverence and merely come to church to be instructed. And we have lost the spirit of reverence without necessarily avoiding the danger of sinking into magic. Protestantism exalts the pulpit above the altar but it does not always lift the prophet above the priest. Its alleged prophets are frequently priests who do not deal in magic any the less because they make symbols the bones of theological contention rather than aids of worship.

The temptation to seek the divine by some short cut and to stereotype the religious experience is common to all frail men; the Catholic may be in the greater peril of succumbing to it, but perhaps he will discover life's awful and sublime mystery on the edge of the peril, while the Protestant who flees from it may find himself in a prosaic world from which God's glory has departed. Certainly it can not be maintained that Protestantism has had any great success in teaching people to pray. Too frequently its sanctuaries are really lecture halls in which the minister delivers two discourses, the one a sermon, called the pastoral prayer, and the other an address, called a sermon.

In such a comparison of characteristics as we have undertaken it is difficult to avoid the suspicion of injustice toward your own group and of naivete toward the alleged opponent. It may be necessary to say therefore that we are not unmindful of both the sins and the weaknesses of the Roman church. We owe it to the truth to point these out. But we have an obligation to love as well as to truth and that obligation must compel us humbly and patiently to discover what is true and good in a Christian tradition so markedly different from our own and yet so obviously vital in the lives of many people. If we fail in this task the deep chasm which divides Christendom will remain an unbridged abyss and mock the pretension of the Christian church that it knows the secret of brotherhood.

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What is the Gospel?

By Sherwood Eddy

"**W**OE IS ME if I preach not the gospel," said the apostle. But what is the "good news" which we are to preach, and what is the message which is needed for our time? There are divergences of viewpoint and emphasis, of temperament and training, of experience and expression. There are differences between the emphases of the synoptics and of the Fourth Gospel, between the message of Jesus and the interpretation of Paul, between John and James, and—in our own generation—between Rauschenbusch and Billy Sunday. There is marked development and progress in the experience of every growing individual. New vistas and wider horizons open up in the untracked reaches of the eternal gospel.

I.

If I may speak very simply from my own experience, the Christian message came to me more than forty years ago as a personal gospel. I saw Christ as a personal Saviour, I felt a sense of my own sin in personal conviction, I apprehended the good news of forgiveness as a personal possessive salvation. The whole duty of man was to glorify God, and to win individual souls to this same personal salvation for the life which now is and for that which is to come.

II.

Thirty years ago there came a widening of horizon, and I began to apprehend the good news as a missionary gospel. I felt a call to the needier lands beyond and the constraint, "Woe is me if I preach not the gospel to those who have never heard it." But this wider gospel brought with it a challenge before which I was utterly insufficient, and drove me down more deeply in my spiritual life. One day in speaking with my roommate in the theological seminary I said, "We are going out to India and China, but what is our message? Are we merely going out to tell men about the historic Jesus? The Bible will do that. It would be cheaper to send them books and tracts. Can we say that we are 'more than conquerors?' Have we ourselves fully apprehended Christ and his victorious gospel?" We agreed that we had not. Was this, then, not the most important part of our preparation—far more so than Hebrew or Greek, church history or theology? From that day we set our alarm clocks for five o'clock in the morning, and for the rest of our student days we had, each separately in his own room, two unhurried hours for communion with God—from five to six for Bible study, from six to seven for prayer. Those two hours were like windows opened into heaven. A new joy, a new victory, came into life. The gospel had a wider and a deeper meaning. It was a missionary gospel—glad tidings for the whole world.

III.

Twenty-seven years ago the good news came to me as a satisfying gospel. I had gone to India with high

hopes and eager enthusiasm, but within a year I was broken down with overwork and on the verge of nervous prostration. There had been overwork but not overflow. It was dreary pumping, but no spontaneous rivers of living water in joyous service. I had failed in my outward service because I had failed in my inward life. One day I had touched bottom. After a sleepless night, I cried to God to show me the way out; and then one word changed life forever. It was a simple word, said to have been spoken to a woman by a well: "Whoever drinks of the waters of this earth will thirst again." They do not satisfy—wealth, pleasure, power, ambition, knowledge, lust, sin, the world, the flesh—"but whoever drinks, and keeps drinking of the water of life that I shall give him shall never thirst again."

Oh, I thought, if I could have such an experience as that—never to thirst again! But it was not for me. It was not for any man of my temperament. For years my Christian life had been up and down, success and failure, victory and defeat. I had been the victim of my feelings and of circumstances. I could not say that I was the master of myself, "the captain of my soul." But it seemed as if the living Christ stood beside me and offered me this well-spring of living water that would forever quench the deepest thirst of the soul. I said, "I could never hold out, I would forget, I would lose my grip again." Then it was as though he said, "Could you drink today? Could you trust today? Could you live today?" Of course, I could live for one day; but then the thought came, I shall never have to live save one day at a time by faith. Then, "Live today," as Wesley wrote on the flyleaf of his Bible.

Greatly begin, though thou have time
But for a line.
Be that sublime.
Not failure, but low aim, is crime.

That day in November, 1897, I began to drink of that inward central fountain of life. I spoke with Professor Moulton of Cambridge, the great authority on the Greek tenses. He said the word was in the aorist. We drink the inward well once for all and then we drink of that inward springing fountain in the continuing present. From that day, I began to keep the morning watch as regularly as I ate my breakfast. I sought to begin each day with God before I met man, through Bible study and prayer, and by the constant outreach of faith to draw my life from God, moment by moment, hour by hour and day by day.

I have often failed him. I have sinned. But he has never failed me. His grace has been sufficient, and for twenty-seven years that old thirst has never returned. There has not been literally an hour of darkness or of serious doubt or of discouragement. For twenty-seven years he has kept his promise, and I believe that I shall never thirst again. It does not say, "Whoever drank

once," at this experience or that convention or at that time, but "Whoever drinks once for all and keeps drinking of the inward fountain of life shall never thirst." I believe that life is immovably centered in God in Christ, that he is the source of life within, that he satisfies the deepest thirst of my life, that life will grow ever deeper, richer, wider and fuller, on to the boundless reaches of eternity, in the length, breadth, height and depth that are unfathomable. I believe that with all my problems, God will still be the central certainty, the deep inward spring, the fountain and source of an ever-enlarging life in a satisfying gospel.

IV.

Ten years ago came the war. I saw it along the terrible front. I saw some of the ten millions who were killed. I saw an impoverished and war-torn world. But I seemed to see war as only a symptom of the striving world beneath. I saw the world rent and divided in industrial, racial and international strife—a world of sordid materialism, autocratic exploitation and organized militarism ever preparing for further war. Had I a gospel equal to this whole world's need? My personal gospel proved inadequate. We were not saving a fraction of these multitudes of men living today, hating, striving, many of them without God. Even in the "Christian" countries, I found the most preparedness, the greatest armies and navies. Nearly all of the countries engaged in the war were "Christian" lands. The church was constantly blessing war, taking sides in it, and utterly inadequate to meet the actual world situation.

I found the solution of the problem turning back to Jesus' way of life, to the love of God and one's neighbor, with the great principle of the infinite worth of every human soul, the brotherhood of all who would do the will of God, service for all, united in the one great law of love, the full sharing of life, and consummated in a new social order that was to bring about a brotherhood of man and a kingdom of God realized in the sovereignty of love in all the relations of life.

Now there dawned the first gleams of a social gospel, that not only saves individual souls for a future heaven but christianizes all the relationships of man on earth,—industrial, social, racial, international; that would cause men to work and to pray that his kingdom may come and his will be done on earth as in heaven. The social gospel added a new dimension to life. I had seen in Russia the czar and members of his church with a personal gospel, utterly orthodox, yet making their country a veritable social hell. I saw the church in Catholic Austria and Protestant Germany a prosperous middle-class community, separated from the great masses of labor, Marxian, materialistic, outcast, unshepherded and unsought.

I saw the church in America becoming increasingly a prosperous middle-class organization, with concentrated capital bringing with it profit, power and privilege and making a cleavage of classes by a double economic standard. There was one small class claim-

ing and appropriating all of the profit and most of the concentrated wealth, and wielding vast concentrated power—power over the lives of the men in industry, most of them working without a home, without land, without tools of their own, without security of life or employment. It gave to this class power, not only over industry, but over political life, over the press, over education, over the church, over almost all the activities of the lives of men. I saw this profit and power giving privilege to this class—the privilege of education, of leisure, of all the wealth of life. Among the dependent class, employed or unemployed, were the men in the dregs of society, often without even the aspiration toward a larger life. From the distorted and shrunken bodies of the poor the army of vice and crime was being recruited. I saw men among these propertyless masses in danger, as Carlyle pointed out, lest the lamp of their soul should go out, lest they sit in the haggard darkness between the specters of Fear and Indignation, lest the soul lie blighted, dwarfed, stupified, almost annihilated.

At last the scales fell from my eyes and I saw as clearly as once I had seen Christ as a personal Saviour, his mighty will for a social salvation. I saw him an hungered, athirst, naked, sick and in prison. I saw him wounded and left half dead, as many professional functionaries of religion passed by on the other side, too busy with their theological, controversial religion to see or to minister to the world's need. I saw the whole world in its desperate social need, but I saw a whole Christ, able to meet that whole world's need in the vision of a social gospel.

V.

A decade of the war and its aftermath followed; and after ten years of mental and moral struggle I have at last found a gospel of peace, adequate and equal to the whole world's war and strife. It came to me at last as to a friend who has just written: "This endless struggle is over at last. And it ended as I always felt deep in my heart it must, if love and faith are of the heart of God. I am going to join the Fellowship of Reconciliation. It came to me this week that in all less serious situations I could trust to God's love and goodness—his refusal to work by any means that love could not use; but that in this most serious of all my problematic situations I had to admit that God was not equal to the situation and that an army was my ultimate line of spiritual entrenchment. I suddenly faced the fact that it was an atheistic denial of the power and love of God."

The moral problem presented itself to me thus: Is war right or wrong in its methods? It involves the method of ruthless military necessity, under an irresponsible national sovereignty, where might makes right. It justified on the one hand by military necessity the violation of Belgium, and on the other, by the same token, the far more deadly allied hunger blockade.

In the second place war employs the method of reprisals and counter-reprisals, leading often to atrocities

and counter-atrocities. In its very nature, war is retaliation under the sway of passion. This induces counter-retaliation. One nation invents poison gas. Germany sees its menace, perfects it and launches it at Ypres. We and all the world condemn this "atrocious." But what can we do? If we fight at all we have to use chlorine, mustard, Lewisite and something ever more deadly.

Thirdly, war victimizes both sides by a distorted propaganda. We can not successfully carry on a modern war if we tell the truth, the whole truth and nothing but the truth. But if we can make ourselves think that the enemy are "boche," "swine," "Huns," "devils" and "baby killers," we can believe we are rendering God service by ridding the world of such demons. At the very hour we were rousing ourselves to a fury of righteous indignation to make the world safe against these baby-killers was our own allied hunger blockade killing many, many times more babies than the enemy ever had a chance to kill?

VI.

War seemed wrong in its methods. But another aspect of the problem confronted me: is war right or wrong in its results? It destroys material wealth and prosperity. If we had paid \$20,000 an hour from the birth of Christ to the present the last war would not yet have been paid for. We burned up \$9,000,000 an hour, the equivalent of the endowment of a great university like Columbia every five hours, \$215,000,000 a day. We left an impoverished Europe with a millstone of debt about its neck.

More serious still, war destroys human life, the most priceless thing on this earth. The Swedish Society for the Study of the Social Consequences of the War records the total direct and indirect death toll of the war as 40,000,000 lives. To this must be added the 20,000,000 wounded, the 9,000,000 war orphans, the 5,000,000 war widows, and the 10,000,000 refugees. We read with horror of a single human sacrifice offered to Dagon or Moloch, to Baal or Ashtaroth; but what shall we say of this modern offering to the pagan god of war?

But war does not stop with property and life; it is yet more destructive of moral standards. Truth is the first casualty of war; then follow liberty, love and justice. We are forced to agree with former Premier Nitti of Italy that "the losses in human life and property, great as they are, are small evils compared to the undermining of morals and the lowering of standards of culture and civilization." We might count the sacrifices of the war as small if they had been an adequate means to a worthy end, if they had made the world safe, protected womanhood, or ended war; but it was a ghastly revelation to have so many of the men who had fought four years return to their homes, disillusioned and cynical, believing no longer in the great ideals for which they had been urged to fight. The wave of violence and lawlessness which followed the war is common knowledge, and we ought not be surprised, because war demands a moratorium of custom-

ary moral standards. Truth must be exchanged for a propaganda of exaggeration or falsehood. A chauvinistic patriotism demands that love be exorcised by hate. Liberty must be superseded by an autocratic military control of moral conduct. Justice gives place to injustice in dealing with an enemy and righteousness all too frequently to immorality.

This tragic array of evidence of its unmitigated destructiveness forced me to a still further consideration: Is not war futile and suicidal? Nothing, it seemed, could work worse than war, for it carries with it all other evils in its train—hatred, vengeance, murder, atrocity, falsehood, deceit, sexual passion; the defense of evil, the searing of conscience, the loss of moral standards; disease, famine, poverty, despair; violence, revolution, lawlessness, crime and death. What evil is wanting that war does not multiply and intensify? What good does it accomplish that could not be better won by peace? Of all our war aims, what in reality has the last war settled? Has it ended war, or sown the seeds of a score of future conflicts? Did war "protect womanhood?" Did it "make the world safe for democracy?" General F. B. Maurice of the British army sums up the case in this statement: "I went into the British army believing that if you want peace, you must prepare for war. I believe now that if you prepare for war you will get war."

VII.

In the light of all these facts, I had to ask myself, since I was a professing Christian, is war Christian or unchristian? I could justify it on frankly materialistic and pagan grounds of life as a brutal struggle, as the survival of the fittest to fight. But I knew that Jesus dared to oppose this view that the world was little more than a savage battlefield. He sees life not as a battleground but as a human family. Into this world of strife he launches his daring innovation of a life of love.

The more I thought about it, the more clearly I seemed to see that war is the antithesis of everything for which Jesus stood. The essence of Jesus' message was love; the dominant motive of war is hate. Jesus teaches the infinite worth of personality. Nothing cheapens or destroys personality so much as war, making men targets, "gun-fodder," enemies, anything but what they are in his view, sons of God.

Jesus taught the fatherhood of a God of love; war enthrones a tribal God of exclusive nationalism. Jesus taught brotherhood; war is the uttermost denial of brotherhood in its mass murder and destruction. The heart of Jesus' philosophy of life is self-sacrifice; the inevitable nature of war is the destruction and sacrifice of others. Jesus taught the overcoming of evil with good, without the retaliation of vengeance or hatred or vindictive reprisal. In a word, Christ teaches the way of the cross; war is the way of the sword. He comes that men may have life; war is organized for death. He launches in the world his great offensive of love, of positive goodwill; war is the reprisal of

vindictive destruction. Christ seeks a kingdom of heaven; war is a method of hell.

I came slowly to the conclusion that modern war is always wrong. Speaking personally and unofficially, and not representing any organization or denomination, I believe it is wrong in its methods, as giving free rein to an irresponsible national sovereignty under a military necessity that knows no law, where might makes right and the moral law is abrogated; in employing untruth and deceptive half-truth as the essential methods of a distorted propaganda; and in the creation of hatred, leading inevitably to retaliation, reprisals and atrocities. It seems to me wrong in its results as intrinsically and inevitably destructive of property, of life, of moral standards. It is, moreover, futile and suicidal. Therefore, war seems to be unchristian, and morally wrong, as the utter negation of Jesus' way of life, the utmost antithesis of all his teaching, the denial of his cross and of the ultimate nature of God himself.

Upon these grounds I have been led finally to renounce war. I will take no further part in it. I will strive with a large and rapidly increasing number of Christians to lead the church to excommunicate it, that the state may finally outlaw it and make it as illegal as private murder. I will strive with all men of goodwill for the removal of the causes of war, the creation of an international mind and a growing sense of world brotherhood, and for the strengthening of such international agencies of justice as the world court and the league of nations.

I do not count myself yet to have apprehended. I have seen this great and growing good news as a personal gospel, as a missionary gospel, as a satisfying gospel, as a social gospel, as a gospel of peace, equal to the need of a warring world, to bring peace upon earth and goodwill to men.

Last of all, forgetting the things that are behind and stretching forward to the things that are before, I desire to apprehend a whole gospel, a gospel both personal and social, a gospel that saves the individual and makes him whole in body, mind and soul; a gospel that is the savor and salt of society, the light of the world; a gospel that can be applied to the whole of life, that can redeem and Christianize our semi-pagan industrial order, our ideas of property and profit, of labor and capital, of strife and war.

Jonesville's Boys

By Ross W. Sanderson

IT IS A TOWN in the heart of America. We will call it Jonesville, because that isn't its name, but it is an actual town. There are in this town 72 boys. Now the county Y. M. C. A. secretary has the funny notion that he should account for every one of these boys. So he calls together the representatives of the five churches, ministers and laymen, and they sit down to talk over the boys of the community. A list is secured from the school census, and the name of every boy over 10 years of age is called. Each

church is asked to account for the boys concerning which it feels a definite responsibility. The result is as follows:

The Nazarenes claim four boys, two in the sixth grade, one in the eighth, and one a sophomore in the high school.

The Presbyterians claim six boys, one in the fourth grade, two in the sixth, one in the seventh, one a sophomore and the other a senior.

The Methodists claim nine, one in the sixth grade, three freshmen, three sophomores, and two juniors.

The Disciples claim an even dozen, one in the fifth grade, one in the sixth, four in the eighth, four freshmen, one junior, and one senior.

The Baptists claim twenty-three, one in the fourth grade, two in the sixth, one in the seventh, two in the eighth, six freshmen, two sophomores, three juniors, six seniors.

Beside these there are eighteen boys unclaimed, one in the fifth grade, four in the sixth, one in the eighth, four freshmen, two sophomores, three juniors, and three seniors.

A few natural questions arise:

What sort of closely graded boys' work programs can these churches maintain working individually?

What boys' program of any sort can the Nazarenes and Presbyterians carry on?

When you remember that all the boys are together in school, do you think that even the Methodists and the Disciples will be able to generate much mass psychology in their boys' work?

Three or four years from now what will the Baptist church do for high school boys?

Tested by just this one category doesn't the Baptist church in this town have the best right to survive? (By other tests this might not be the case.)

WHY PREACHERS LEAVE

How does it come that five churches in a total population of only a thousand people—including surrounding territory—touch only three out of four of the boys in town? Why is it that 25 per cent of these boys are not claimed by any one of the five churches? Are the churches using a fine tooth comb? (Bill Smith used to attend the Presbyterian Sunday school. They had supposed that he had become a Methodist. This comparing of notes showed that Bill is one of those who have been lost in the shuffle.)

In view of figures like these is it surprising to learn that a vigorous young Disciples minister has quit in discouragement, and that the Presbyterian session has decided that they cannot run further in debt to retain their excellent pastor, whose wife is a very real helpmeet? And aren't you glad that the Baptist pastor is a bachelor, so that wife and children are not dependent upon the divided support of so meager an economic base? And does it startle you to know that the Nazarene pastor doesn't work with the less godly men in the leadership of the other churches?

At the next town down the line one denomination has an exceptionally fine church building and an able pastor, long on the field. Yet the church is in debt \$600 on the salary item alone. Nevertheless another denomination has spent a pretty penny building an utterly unnecessary but beautiful little brick church in that same village, where one church could hardly find adequate support. (Yes, there is a third

denomination there also.) For years to come the ladies' aid of the new church will be solicitous of the patronage of those who really would like to help their own church pay off its debt.

In the next town there are three churches in a population that could really give adequate support to one strong church. Says the pastor of one of these churches, speaking at a county conference on the rural church and religious education, "Paul wrote his letters in a time when some were of Apollos, some of Cephas, and some of Paul. Ours is a time when some are of John Wesley, some of John Calvin, and some of Alexander Campbell. Isn't it time that all were of Christ?" Well, isn't it?

Finally, are you surprised that 17 churches out of a total of 40 in the county have changed pastors within a period of 15 months, and that fully three-eighths of the pastors are non-resident?

Now in all this section the klan is very strong. It is very jealous for the Lord God of the Protestant hosts. If one-tenth of the energy spent in fighting the Catholics were spent in cementing the Protestants, what would be the results in places like the ones described? There is a lot of sincere idealism in the klan. But how misdirected it is! If we could harness that idealism to a positive strategy,

what wonders of common sense it could accomplish! Nothing is gained by wholesale depreciation of the klan. It is a social phenomenon which has a cause. There is a kernel of good in it. It is better strategy to recognize this. The William Allen Whites who merely denounce it do not get elected—at least not yet.

The denominational ecclesiasts, on the other hand, are rightly worried about the undenominational community church. They better worry some more. They better keep on worrying until they devise a working scheme for an interdenominational church. For, just as quick as a few old-time Scotch Presbyterians and a few enthusiasts whose chief intellectual dogma is that "disciples" should be spelt with a small "d," and a few others like them die off, there is going to be something doing in communities like these. The men who pay the bills, and the young people who are wondering what denominationalism is all about, are going to start something some of these days. In fact, it is already started. The question is: Are we really interested in the kingdom of God, or are we so interested in our own denomination and its perpetuity that even with five ministers for 72 boys we can only account for three-quarters of the boys in town? Does such a prospect challenge the live young man to enter the Christian ministry?

British Table Talk

London, December 4.

THE GREAT MISSION is over and, so far as results can be tabulated, its story is told. I said some weeks ago that the Gipsy can never have had a harder task than to enter into warm personal relationships with the hearers in the Albert Hall. But he has done even this, and of his own remarkable personality he has made a thoroughfare for

Gipsy Smith in West London his Master to enter many hearts. He received help from others, in particular from Dr. T. R. Glover, who spoke along with Gipsy

Smith, not by any means for the first time. Dr. Glover is the target for many attacks from the literal school of Biblical interpreters, but Gipsy Smith in common with Moody has a swift way of brushing aside irrelevancies; if he knows that a man preaches Christ, that is enough. More than 100,000 attended the meetings, and more than 12,000 cards of decision were signed. The Methodist leaders who planned the mission are greatly rejoicing; and are looking forward to the visit of the same evangelist to the East End in February. The place of meeting is to be the Assembly Hall, Mile End Road. It was at a mission conducted by Moody in the East End of London that Wilfred T. Grenfell made the great decision of his life. There are vacancies waiting in the world for many such as he.

What Is a Lost Soul?

In an address given during the mission in the West End Dr. Glover spoke in the most searching words about sin. Sin means a septic soul; and a man with a septic soul is infecting his children. "You must not do it; you will not do it," the preacher said: The condition of the lost soul is defined in St. Paul—"without God and without hope in the world"—"cut off from all that is real, never seeing the truth, never knowing where it is, cut off from all that is good; cut off from hope—Alone!—with no one to lean upon in this world or the next." But for lost man there is the message of the gospel. It was to him in his loneliness Christ came. And he not only finds the

lost man himself, he finds all the things the man had lost. "He had lost his sweet temper, but Jesus finds it for him; he had lost his pure mind, but Jesus finds it for him; he had lost one thing after another,—his honesty, his honor,—but Jesus gave him back all his lost faculties and made him a new soul. I believe Jesus Christ does that, for I know people for whom he has done it."

* * * * *

Parliament Assembles

The new parliament assembles this week. More than 200 of the old members are seen no more, and there is a change in the grouping of the members; the Conservatives are a large and enthusiastic crowd, the Labor members are still powerful, but the Liberals are at the moment few and not a little distracted by their internal disputes. Mr. Lloyd-George will lead the little band. The speaker, Mr. Whitley, has been elected once more with the goodwill of all the members. He has won a secure place not only by his firmness and his knowledge but by his great kindness. Mr. Whitley, we are glad to think, belongs to the Congregational churches; for many years he was a Sunday school teacher in Halifax, and he has lost none of his old devotion to his church. His task is as hard as any that can be set to any man. In time he will go to the house of lords, where all speakers take their rest after their toils, but it is well that he is willing to take the office for another period of service. Mr. T. P. O'Connor, who is the last and only member of the old Nationalist party in the house, in supporting his election made many jests. One concerned the great mathematician de Morgan; a friend anxious about de Morgan's spiritual welfare asked him to which church he belonged, and received the startling answer: "I belong to a church out of which there is no salvation, and I am the only member!"

* * * * *

Egypt and the League

The new house will be sure to debate the Egyptian question. Mr. Macdonald has spoken wise and guarded words, but both

he and his friends favor a resort to the league, especially now that the Egyptian government has yielded to the pressure of Lord Allenby. I find that there is a much stronger feeling that the league should be called in than finds expression in the press or on the platform. Mr. Austen Chamberlain leaves this week for the council of the league; he declares that the problems which arise in Anglo-Egyptian relations are not proper matters for the league, but he will be willing to explain things, and answer questions in the council. Incidentally the Round Table, a very significant quarterly, pronounces strongly against the protocol. It declares that if it were adopted it would set back the cause of peace for many years. The policy of the publicists who speak in that paper is set down clearly. Let the league confine the obligations which membership in the league implies to the minimum; the nations are to make the league one in which all nations can reasonably join, and when all are on board, then to extend its obligations. It would not be surprising if these writers prove, not for the first time, to have anticipated the action of government.

* * * * *

Some Autumn Books

No man can hope to do more than touch the fringe of the literature which comes in an unending stream from the publishers. This paragraph is only a personal testimony. Orphan Island will provide mirth for those who are not likely to be shocked by jests at the manners and morals of their fathers in the mid-Victorian age. (What is the American equivalent for "mid-Victorian?") All the work of Hale White is eagerly read in these days; his *Letters to Three Friends* are deeply interesting to all who know the strength and sincerity of this writer—a Carlylean Puritan, without the dogmas of the Puritan. I see that he was bitterly opposed to the Boer war and distributed through Hastings leaflets in favor of peace. But in this he stood with a great number of "intellectuals." His thoughts on religion are, as always, free from all trifling. There was no sniggering in the author of Mark Rutherford's *Journal*. "Arithmetic is a matter of lessons and memory; religion is inspired by books, by tenderness, and by a certain attitude towards great

objects. I should never permit the slightest levity in a child towards mountains, stars, the Bible or anything sublime, nor towards anything beautiful." No believer in an infallible Bible could ever have loved the Book more than this man, and heretical as he was he boldly affirmed "that even the parsons do not and cannot believe that there was as much God in Jesus Christ as I believe there was". . . . The second volume of Dr. Moffatt's Old Testament is now in my hands; it will be very useful for the understanding of the prophets, but for much of the way which he covers we have already the help of Dr. McFayden and the numerous renderings of other modern scholars, Cheyne, Sir George Adam Smith, Driver and others. This version is a monumental task for a single scholar to attempt. And when it is remembered that the author has held a chair in New Testament and now holds one in church history, and moreover has written upon Meredith, the wonder grows.

* * * * *

Methodism at the Crossroads

"The critical hour for Methodist union has arrived," so Dr. George Jackson declares in a powerful article in the *British Weekly*. In the December quarterly meetings the members of the three Methodist churches must answer "Aye" or "Nay" to this question: 'Are you in favor of the organic union of the Wesleyan Methodist, the Primitive Methodist, and the United Methodist churches on the basis of the scheme now submitted?' Upon the answer much will depend; the question of Methodist union may be indefinitely postponed if the answer is "Nay." It is unlikely that the patient preparations which underlie this scheme will be repeated. The decision will have a direct bearing upon the reunion of the churches; if the Methodists of three groups, with no deep differences in theology cannot unite, what chance is there that others will ever unite? Dr. Jackson reminds his fellow-Wesleyans how small a section of "Methodism" is called by the name "Wesleyan." He is clearly afraid that the traditional attachment of "Wesleyans" to their society may hinder the witness of Methodism in its larger range. In any case it will be agreed that the December meetings will mark an important stage in the story of the Methodist churches.

EDWARD SHILLITO.

The Book World

More Books on the Bible

THE DISCOVERY that the Old Testament is a body of literature of somewhat intricate structure, which does not appear upon its surface, naturally suggests that it would be a plausible and useful project to rearrange and reprint the material in a form which would reveal the structure. The Polychrome Bible was an effort in this direction, but the publication was too costly and it was never carried very far. Bewer's "Literature of the Old Testament," recently reviewed in these columns, was originally intended to occupy this field, but as actually published the rearrangement is only suggested and the reprinting of most of the text is omitted in the interests of brevity. Elizabeth Czarnomska in *THE AUTHENTIC LITERATURE OF ISRAEL* (Macmillan, \$4.00) undertakes to carry out the same design. The work is interesting but the result as a whole is scarcely as satisfactory as one could wish. The fact that Genesis, for example, is constructed from materials drawn from several documentary sources, does not prove that the reader would be better off if the editors' work were undone. One wonders a little at the placing of the proverbs at the very beginning, preceded only by the decalog, as the earliest pieces of Hebrew literature, and at the failure to indicate that the songs in Genesis are perhaps older than the text in which they are embedded. The present volume includes the literature of the pre-exilic period, and a subsequent volume will complete the Old Testament. A very admirable little handbook in the same field is Herbert R. Purinton's *THE LITERA-*

TURE OF THE OLD TESTAMENT (Scribners, \$1.25). This is designed as a text-book for secondary schools, but is well adapted also for the use of adults. Within its brief compass there is little room for the reprinting of much of the text, but excellent introductions and backgrounds are given, and the reader is sent directly to the Bible for the text. It is well adapted either for private use or for a text-book with a class of young people of high school age or beyond.

I have before me the Deuteronomy volume of James Hastings' *THE SPEAKER'S BIBLE* (Blessing, Chicago, American agent, \$4.00). This series will be complete in about twelve volumes. It is a homiletical commentary, containing materials drawn from many sources. The name of Hastings at once gives confidence in the competence of the editorial work, and this confidence is not misplaced. Deuteronomy is a book rich in sermonic suggestions, and the editor has both compiled and written to good purpose. The volume covers also Joshua, Judges, and Ruth. The preacher will find here not so much ready-made sermon outlines as suggestions which will fertilize and enrich his own thinking. Of course this or any other homiletical commentary can be used in the scissors-and-paste fashion for the construction of patch-work sermons, but it is to be hoped that no reader of this paper will abuse a good book in that way.

SONGS AND SORROWS AND PRAISE (T. & T. Clark, \$2.50) is a volume of lectures on the Hebrew Psalter, delivered four years ago at Glasgow University by Duncan Cameron of Edinburgh

University but just now published. *THE TEACHING OF THE PROPHETS* (Association Press) by C. A. Hawley of the Springfield Y. M. C. A. college, is a compact treatment arranged as a series of daily studies for fifteen weeks. It is an intelligent and inspiring presentation of the results of modern scholarship, and a thoroughly useful volume. Philip Vollmer's *THE WRITINGS OF THE NEW TESTAMENT* (Revell, \$1.50) is designed as an elementary text-book in New Testament introduction. The author's positions are conservative—the Johannine authorship of the Fourth Gospel and Revelation and the Petrine authorship of II Peter, for example—but are not dogmatically stated and are accompanied by brief summaries of arguments in support of other views. There is a new edition of Prof. Benjamin W. Bacon's *INTRODUCTION TO THE NEW TESTAMENT* (Macmillan). Though first published nearly twenty-five years ago, this is still one of the most satisfactory books in its field.

Students of the second coming of Christ will find much of interest in W. E. Biederwolf's *MILLENNIUM BIBLE* (Blessing, \$6.00), a commentary upon selected passages of Scripture which are supposed by some to have relation to that event. That the author has not taken the chance of erring on the side of omitting any passage to which any reader might ascribe millennial significance, is indicated by the fact that twenty-one of the books of the Old Testament are drawn upon and all of the New Testament books except Galatians, Philemon, and III John. About ninety-nine percent of the passages cited have no relation to the second coming. It is strictly a verse-by-verse study, all critical processes being entirely in abeyance. But how can one get at the teaching of Daniel, for example, on this or any other topic, without some consideration of

the question as to what kind of literature the book of Daniel is? J. J. Ross's *BREAKING THE SEALS* (Revell, \$1.50) is an interpretation of Rev. 4-12. The author avoids committing himself to either the pre-millennial or the post-millennial position, but the second coming is in the fore-front of his thinking.

Harold B. Hunting's *LIFE OF CHRIST FOR YOUNG PEOPLE* (Minton, Balch & Co., \$2.00), is for older readers—perhaps from fourteen to eighteen. It is less complete, and is thematic rather than chronological in its arrangement. The material is grouped under such headings as "Jesus and his home," "Jesus and social outcasts," "Jesus and his friends," etc. This topical arrangement is skillfully carried out, giving emphasis to his teaching but without losing sight of the social background. It is written with a consciousness of the results of modern study, but the word "modern" is, so far as I have observed, happily absent from it.

The Unitarian point of view finds expression in *JESUS THE MAN*, by Victor E. Harlow (Harlow Pub. Co., Oklahoma City). This book ends with the story of the crucifixion. Following Mark, it also omits the infancy narratives. Such miracles as are mentioned are explained naturalistically. The author makes no use of the fourth gospel, which he considers a product of a Greek neo-platonic theologian probably a hundred years later than the other gospels. Not many critical scholars will agree with him in giving it so late a date. The attempt to reconcile the representation of Jesus given by the fourth gospel with that of the synoptists, he thinks, results in a "shadowy, contradictory figure." (Canon Robinson gives expression to quite the opposite view.)

WINFRED ERNEST GARRISON.

CORRESPONDENCE

How the Country Church Will Be Saved

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of November 27 you carry an article under the caption, "Can the Country Church Be Saved?" Some of us who have spent years studying this question have arrived at certain definite conclusions which cause us to answer this question in the affirmative. The country church can be saved; and if we are to maintain an efficient citizenship on the farms of the land the country church must be saved.

I concluded some years ago that the real saving forces must be sought outside the present circle of country ministers. There are ministers of country churches who are highly efficient and who are doing effective work in reaching people and bringing opportunities for enjoying the abundant life to the present generation. But my knowledge of the situation compels me to insist that the type of minister commonly found now in the country pulpits will never be able to save the churches. This ought to be said loudly enough and often enough for every minister and every layman in the land to hear it.

It is equally well known to thoughtful students that the country church cannot thrive without the business men and the young people. The "power of the word" and the "presence of the spirit" will not keep the church on its feet any longer. It takes fresh blood and business sense to run a church. There are men among us who have discovered that under certain conditions the spirit of God does not take the trouble to tarry very long around some churches. Unless the youth of the countryside and the business brains of the farm are enlisted we may not hope to make much progress. All the prayer meetings and evangelistic meetings and aid societies and pastoral calls and weekly religious papers that can be brought to bear will not save a church that habitually alienates the sympathies of the young people.

The hope of the country church in the future lies in the

well-informed youth of the land. We have long lived under the policy of "hands off" when the church was involved. It has been considered too sacred to be studied, talked about frankly, **planned for at any other place except prayer meeting.** Hence our young people have grown up innocently ignorant of a great many things which they ought to know. They must be enlightened. They have been robbed of their religious birthright long enough. We people of maturer years have tried to run the churches too much without their help. We have held the offices, made the decisions, shaped the programs whenever any such things existed, and have endeavored to save the souls of the young folks by preaching at them and praying for them while virtually excluding them from all church responsibilities except attendance at prayer meeting—which they won't attend—and at regular morning services where long uninteresting sermons occupy most of the time. We have **worried about their worldliness** and prayed about their waywardness in pious forgetfulness of the fact that we ourselves have been killing the churches by our sins of stubbornness and lunk-headedness. We have had many doleful talks with young people about their sins when we ought to have been asking their advice about how to make the Sunday school better, how to have a prayer meeting which they would attend, how to get rid of a hopelessly tedious preacher and get another with some knowledge of practical psychology and the principles of leadership, how to spruce up the building to make it more attractive and comfortable, and how to have a service and other activities worth their time.

I am talking all these things over very frankly with groups of young folk, and have been doing this for a good many years. More than three thousand hopeful and wholesome young people come to our institution every year, over seventy-five percent of whom live out in the open country. I speak frankly about the strong points and the weak points in our denominations, our church leadership, our church programs—mostly lack of programs—finances, prayer meetings, our wasteful

habit of over-lapping. I commend the sane things and deplore the foolish things we do. In other words, I present the country church question just as it is, and I set the young people to thinking in terms of concrete realities. The matter of remedies readily suggest themselves. And I am always learning from my students. I don't get much that it worth while from books, but I do get much that is exceedingly valuable from the young folks themselves.

Now I have unbounded faith in the good sense of American youth. When it comes to us older heads I am not so sure of my footing. But if we can only get the young people rightly informed through our schools about this whole country church business and get them to thinking about it as it really is we shall soon raise up a generation that will possess the vision and the mental equipment and the will to make the changes that must come. Then when a lot of us foolish older folks die and get out of the way the young people can perhaps accomplish some things worth while.

Berea College,
Berea, Ky.

JOHN F. SMITH.

Good Backing

EDITOR THE CHRISTIAN CENTURY:

SIR: Keep up your attack on war! Remember, the prophets and seers weren't popular even in old Hebrew times. You have a good many thousand thinking college students back of you.

Jamestown College,
Jamestown, N. Dak.

JOHN RODGER.

The Lynx-Eyed Reader

EDITOR THE CHRISTIAN CENTURY:

SIR: I have observed from several articles in The Christian Century that yours is a pro-klan publication. The undertone of these articles is so strong as to make this fact clear. Now, if carried to its ultimate conclusion, the klan idea means an interracial war on the one hand and a holy war on the other. Now how do you harmonize this pro-klan sympathy on the one hand which ultimately means war with your strong and very commendable attitude in favor of peace?

McGraw, N. Y.

HARRY V. BONNER.

From a Nocturnal Confrere

EDITOR THE CHRISTIAN CENTURY:

SIR: Having just read your virile article entitled, "The Ku Klux and the Election." I make two fraternal requests of you:

First: Accept my thanks as a clansman (to say Christian clansman would be superfluous, as one cannot be a clansman without first being a Christian) for your illuminating article.

Second: Allow me, as a Christian brother, and by all that one can hold sacred, to assure you of your mistaken interpretation of the klan and its purposes. You are a fair man and do not wish to do anyone an injustice, but there are many points in the article referred to, which do a gross injustice to this Christian movement, which I am sure you do not intend.

Atlanta, Ga.

W. A. HAMLETT.

Editor Imperial Night-Hawk.

Religion Must Be Sane

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take this occasion to express my profound regret that you find it necessary to use such extravagant and intemperate language in carrying on your pacifist propaganda, such as your direct statement that "no man who values freedom of opinion and speech has any business in an army officer's uniform?" While I believe your extreme pacifist position is visionary and perilous to the nation, yet not for one moment would I limit your freest, frankest expression of opinion, but such radical and passionate sentiments convince no one, merely confuse

the issues and make rational discussion very difficult. In the next place, people who are not accustomed to ministerial hyperbole are prone to take such statements at their face value and discredit the preacher as an extravagant enthusiast who permits his zeal to run away with his good judgment. The world needs religion as never before, but it must be a sane, constructive and practical religion and not a religion of mere passion and hysteria.

If you will permit a personal reference, let me say that although I hold a commission as major in the Officers' Reserve, I think there are few who have been more active in peace propaganda than myself, but there is a decided difference between propaganda for world-wide peace as an appeal to calm reason, and pacifist agitation carried on by vehemence and denunciation.

I rejoice in the splendid work you are doing for liberal and progressive religion as against obscurantism and wish you abounding success, and this letter is a plea that you will show in your campaign for peace that same toleration, broad-mindedness and good reason that you exemplify so splendidly in your labors for free religion.

Washington, D. C.

REYNOLD E. BLIGHT,
Editor, New Age Magazine,
Major, O. R. C.

THE SUNDAY SCHOOL

Lesson text for January 4. Luke 19:29-40.

The King Enters

CROSSING THE OCEAN after the war, a major observed, "What America needs is a king." "Surely you cannot mean that when you have just been overthrowing thrones in Europe!" "Yes, America needs a king, and that king is Jesus Christ." Remarkable words and worth their weight in gold. One day in the duomo in Florence Savonarola closed his passionate sermon by holding aloft the crucifix and crying: "Florentines, behold your king!" and for a time, under the fiery influence of the monk of San Marco, the people of that city put aside their follies and devoted themselves to the work of Jesus. In Geneva, Calvin did almost the same thing, but who would say that Jesus is king of any modern city? The battle between the pessimists and the optimists goes merrily on; the former call our attention to the bootlegging, the bribery, the looting, the sex excesses, the small crowds at church, the late and loose dancing, the gambling, the money lust, the false material standards, the rank social injustices, the nervous degeneracy of the present period. On the other hand, the optimist glories in generous giving, in missionary successes, in good homes, in honest citizens, in growing churches, in prohibition, in the outcry against dishonesty, in the outlawry of war, in the wholesome modern evangelism, in the development of the spirit of union both among the churches and the nations of the world. Jesus was king of Jerusalem for a day. In the morning the

The Pastor's Duty to the Children

Many a pastor, otherwise successful, comes to realize that he has not learned the way into the hearts of the children and for that reason has been unable to be a real pastor to the younger ones of his flock. There is a wealth of suggestion—and dozens of sermons—in Dr. Edgar DeWitt Jones' beautiful little volume,

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crowds, gathered for the feast, spread palms in his path and welcomed him in a shower of flowers. But how fickle are crowds: those who shouted for him today, curiously gazed upon the cross soon after. Roosevelt returning from Africa was received by shouting multitudes, but to his sister he observed, "They will be throwing rotten apples at me tomorrow." Where are the proud leaders of war-time? Lloyd George is a very quiet member of parliament from a little town in Wales: Clemenceau, the tiger, rests in retirement and rarely speaks; Orlando and Nitti have little to say; Wilson is dead. What has become of those men who were the leaders of the Germans? Ludendorff, laughed at and jostled about by Bavarian crowds, is referred to as "Ludy." Such is fame. Taking, then, a deeper view, one knows that Jesus lived above the line of popular approval. The shouts of the crowd did not elate him; the angry cries of the mob did not break him. Like Paul he had learned in whatever estate he found himself, to be content. "Duty" is a bigger word than success or failure. The great soul follows the path of duty. Today it leads by still waters and green pastures, tomorrow it leads up over the jagged rocks and the dangerous snows. He who falls in love with duty has a steady master and a dependable companion.

The only happy men whom I know are those who are committed to noble causes. I heard Harry Emerson Fosdick lecture again this week. Abuse does not touch him as he cries: "We are not trying to destroy anything, we liberals are trying to make religion intelligible to the rising generation." He seemed happy to me. I am writing this in Dr. Peter Ainslie's Seminary House, in Baltimore. Devoted to the high cause of Christian union this modern prophet cares not at all for any unkind things that may be said about him. He follows the call of duty; he seeks to unite the broken fragments of Christ's church. At Cleveland we heard Sherwood Eddy, his unselfish soul aglow with a passion for industrial justice. He too knows the higher happiness. Ramsay MacDonald is a "happy warrior" whose loyalty to a cause will carry him through any experience. Already he knows how to be abased while Englishmen hoot him and he knows how to call at Buckingham palace and interview the king. Do you suppose Jane Addams cares for popular approval or disapproval? One of the admirable traits of our president is his quiet disdain of public opinion.

The only hope of making Jesus Christ king of any modern city is to see that he is received as king in enough hearts. Social justice is based upon individual loyalty. One Savonarola can do much for Florence, a thousand lesser souls can do much for Chicago or New York. Only as the king enters our hearts can we make our cities empires of the king of heaven. Channing Pollock gave us his play called "The Fool." It presents a man who went the limit for Christ. Was he a fool after all and if he was, do we not need more fools for Christ's sake? Our churches are cursed by lukewarmness; our so-called Christians are victims of public opinion. Meanwhile the cause waits for the heroes of the cross. "O, Saviour, enter, enter, and leave us nevermore."

JOHN R. EWERS.

Contributors to This Issue

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit, Mich.; frequent contributor to *The Christian Century*.

SHERWOOD EDDY, secretary international Y. M. C. A.; leader in student work in many lands; author "Facing the Crisis," "The New World of Labor," etc., etc.

ROSS W. SANDERSON, executive secretary, council of churches, Wichita, Kan.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Louisville Theological Seminary Benefactor Dies

George W. Norton, Jr., prominent southern Baptist layman, died at his home in Louisville, Ky., Dec. 19. Mr. Norton was a leading member of the family that has given the largest part of the funds now making possible a new plant for the Southern Baptist Theological seminary in Louisville.

New Annex for St. Louis Church

Bishop W. F. McMurtry dedicated the new annex of the Centenary Methodist church, St. Louis, Mo., on Thanksgiving day. The building, which cost nearly \$150,000 provides room for organized Bible classes, social gatherings, gymnasium, baths, offices for the pastor, deaconesses and other workers.

Prof. Zilka Returns to Czecho-Slovakia

Prof. Francis Zilka, dean of the theological faculty of the University of Prague, who has been speaking before many religious gatherings in this country, is on his way back to Czecho-Slovakia. While in the United States Prof. Zilka has described the great religious movement still going on in his native land. In almost any community there, he has said, an audience can be assembled that would gladly listen to an evangelical sermon. The most urgent need at present is more church buildings, which are hard to obtain while prices of building remain so high. Both the Czech Brethren church, virtually a Presbyterian organization, and the Czechoslovak church, which represents a great secession from Rome after the armistice, are looking to a closer union in future. Inasmuch as the Czechoslovak church has no university, they send all their students, more than thirty, to the Huss faculty in Prague. This faculty now has a hundred students, fifty of their own and fifty from other denominations, and all the Protestant denominations of that country have students under instruction there.

Confer on Motion Pictures

The third national motion picture conference will be held in Washington, D. C., Jan 14-16. Among the subjects to be discussed will be "Motion Pictures and International Relations;" "Motion Pictures and Education;" "Motion Pictures and Morals;" "Motion Pictures and Legal Control;" "Motion Pictures and the 18th Amendment;" and "Motion Pictures and Religion."

Dr. Straton Thinks Return of Christ at Hand

The return of Christ and the end of the present age are close at hand, according to a sermon recently preached in Calvary Baptist church, New York city, by Dr. John Roach Straton. "Every indication of the times is that we are near to the end of one dispensation, one age

in the history of humanity, and that the beginning of a new and better day is near at hand," said Dr. Straton. "The nations of today are floundering as never before. Vice and crime are increasing day by day. Sensualism rules supreme on stage and screen. Many magazines and 'best sellers' are putrid with moral iniquity. The popular dance has descended to the lowest depths of degradation. Churches on every side are lukewarm and spiritually paralyzed, and blatant infidelity is proclaiming its untruths in college halls and even from many pulpits of the land. The marriage vow is becoming a 'scrap of paper.' The foundations of the home have all but been destroyed by commercialized amusements and a money-mad, pleasure-crazed race is rushing on toward the precipice!"

Bishop Anderson Temporary University Head

In the interval between the retirement of Dr. L. H. Murlin, to become president of DePauw university, and the installa-

tion of his successor, Bishop William F. Anderson, of the Methodist church, has been elected temporary president of Boston university. Bishop Anderson was at one time secretary of the educational society of his denomination.

Mark Anniversary of Pioneering Church

The Congregational church of Winnetka, Ill., has just celebrated its 50th anniversary. In many ways this church ranks as one of the most progressive in the middle west, and perhaps in America. Its large staff of employed officers is headed by Dr. James Austin Richards, as minister, and Dr. J. W. F. Davies, as minister of education. Dr. Davies has been in his position since 1909, seeing, during this time, the building of one of the most extensive community house plants in the country, and the working out of a program of religious education and community activity that includes not only every day of the week during the school year, but a series of summer camps

Texas Baptists Repudiate Dr. Norris

SOUTHERN BAPTISTS may be conservative in theology, but there are evidently limits to the extent to which they will go in attacking those suspected of theological "unsoundness." The Texas Baptist convention has just shown what these limits are by unanimously excluding from its membership the delegates sent to its session from the First Baptist church of Fort Worth, and by passing, with a vote of 2,500 to 10, resolutions of confidence in Baylor university, the denominational institution located at Waco. Both acts constitute a stinging rebuke to the Rev. J. Frank Norris, "two-fisted" fundamentalist, who has spent the past year in an unparalleled campaign of vituperation leveled against the president of Baylor and several members of the faculty.

Dr. Norris is probably the most beligerent fundamentalist now abroad in the land. He publishes a weekly known as the Searchlight which, by the use of red ink and sensational headlines, keeps up a constant attack on the men and institutions that have been marked for punishment. Lately, a radio broadcasting outfit has been added to Dr. Norris' methods of abuse. It has been commonly said in Texas that any object of the Norris wrath was doomed to certain annihilation. Dr. Norris himself has gloried in his reputation of never having lost a fight.

FUNDAMENTALIST PROGRAM

About a year and a half ago the World's Fundamentals convention met in Fort Worth, where Dr. Norris was largely instrumental in putting through a fighting program calling for "the withdrawal of financial and moral support from all church schools that teach any theory of evolution whatsoever;" "compulsory meas-

ures to enforce all teachers to sign annually a creed" that should contain a literal acceptance of all mooted points in Biblical interpretation including "the imminent second coming of Jesus, the existence of a personal devil and of a literal hell;" the rejection of the international Sunday school lessons "because of their evolutionary and post-millennial tendencies," and active opposition to all institutions that "do not fall into line with the fundamentalist demands on Bible interpretation."

FIGHT ON BAYLOR

Dr. Norris seems to have picked Baylor university as the particular object of his attack under the terms of this fundamentalist program. Texas Baptists are, of course, conservative, and Baylor has been consistently conservative, but not sufficiently so to suit Dr. Norris. The campaign that he has conducted has surpassed all his former efforts at villification. The result, however, has been far from what he expected. Instead of bringing about the upheaval within the university that he demanded, Dr. Norris has succeeded in rallying the Baptists strongly to their own institution and in excluding himself and his church from the denominational fellowship.

The action taken by the state convention in excluding the "messengers" from Dr. Norris' church declared: "The church sending the messengers had encouraged, financed, and otherwise supported a propaganda of cruel criticism against the program, methods, institutions, causes and leaders of the convention work. They had supported a movement and leadership which in spirit and method misrepresents, discounts and brings into shame the testimony of truth-loving, Christ-honoring Baptists around the world."

21,843 CHOOSE 25

THE poll of all Protestant clergymen of the United States to discover who are the outstanding preachers of the American pulpit has been completed. The final results show that 21,843 ministers cast their ballots, that 1,146 names were voted for, and that the twenty-five who stand at the top of the list are these:

Rev. Charles R. Brown,
Dean of Yale Divinity School, New Haven, Conn.

Rev. Henry Sloane Coffin,
Minister Madison Avenue Presbyterian Church, New York City.

Rev. S. Parkes Cadman
Minister Central Congregational Church, Brooklyn, N. Y.

Rev. Russell H. Conwell,
Minister Baptist Temple, Philadelphia, Pa.

Rev. Harry Emerson Fosdick,
Special Preacher at the First Presbyterian Church, New York City; Professor of Practical Theology, Union Theological Seminary.

Rev. George A. Gordon,
Minister Old South Church, Boston, Mass.

Rev. Charles W. Gilkey,
Minister Hyde Park Baptist Church, Chicago.

Rev. Lynn Harold Hough,
Minister Central Methodist Episcopal Church, Detroit, Mich.

Rev. Newell Dwight Hillis,
Minister Plymouth Church, Brooklyn, N. Y.

Rev. Edwin H. Hughes,
Bishop of Methodist Episcopal Church, resident in Chicago.

Rev. Charles E. Jefferson,
Minister Broadway Tabernacle, New York City.

Rev. Francis J. McConnell,
Bishop of the Methodist Episcopal Church, resident in Pittsburgh, Pa.

Rev. William F. McDowell,
Bishop of Methodist Episcopal Church, resident in Washington, D. C.

Rev. William P. Merrill,
Minister Brick Presbyterian Church, New York City.

Rev. G. Campbell Morgan,
Stated supply in the pulpit of Fifth Avenue Presbyterian Church, New York City.

Rev. Mark A. Matthews,
Minister First Presbyterian Church, Seattle, Wash.

Rev. Joseph Fort Newton,
Minister Church of Divine Paternity, New York City.

Rev. Merton S. Rice,
Minister Metropolitan Methodist Episcopal Church, Detroit, Mich.

Rev. Frederick F. Shannon,
Minister Central Church, Chicago.

Rev. John Timothy Stone,
Minister Fourth Presbyterian Church, Chicago.

Rev. William A. Sunday,
Evangelist, Winona Lake, Ind.

Dr. Robert E. Speer,
Secretary Presbyterian Board of Foreign Missions, New York City.

Rev. George W. Truett,
Minister First Baptist Church, Dallas, Texas.

Rev. Ernest F. Tittle,
Minister First Methodist Church, Evanston, Ill.

Rev. James I. Vance,
Minister First Presbyterian Church, Nashville, Tenn.

The vote is believed to be a fair cross-section of the opinion of the entire American ministry. All denominations were impartially represented, all sections of the country, and all schools and groups of theological opinion. By denominations the vote stands thus:

Methodist	5,444	Episcopal	312	Mennonite	18
Presbyterian	4,012	Reformed	282	Moravian	13
Congregational	2,834	Lutheran	236	Friends	11
Baptist	2,875	Evangelical	182	Unidentified	2,794
Disciple	2,116	Universalist	162		
United Brethren	362	Unitarian	140	Total	21,843

The Christian Century has invited each of the twenty-five preachers to contribute a sermon to its pages for 1925. Acceptances of this invitation are coming in as we go to press. It may justly be claimed for this series that it will be the most authentic and typical literature of preaching which has ever been gathered together in this country. The series will begin to appear the middle of January, 1925, and continue throughout the year.

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as well. Dr. Richards has, at the same time, built up one of the distinguished pulpit and pastoral ministries of Congregationalism. Several articles on the widely varied work of the Winnetka church have appeared in secular publications.

No More Drives for Philadelphia Episcopalians

The Episcopal diocese of Pennsylvania announces that "on recommendation of the finance department, it was decided that no new drives be authorized in the diocese for a period of about 18 months, and that the drive then be for needed improvements in the diocese."

Dr. Van Dyke Returns to Church; Machen Out

With the termination of the service of Prof. J. Gresham Machen as stated supply of the First Presbyterian church, Princeton, N. J., Dr. Henry Van Dyke, whose withdrawal from the congregation a year ago attracted national attention, has returned to his former pew. Dr. Charles R. Erdman, also a professor in Princeton Theological seminary, has succeeded his colleague in the pulpit. He is not "schismatic and irritating," as Dr. Van Dyke declared Dr. Machen to be.

Dedicate Chapel for Royal Mounted Police

Those heroes of the movies and the small boy, the Royal Canadian Mounted Police, now have a special chapel of their own at Regina, Sask. In the presence of the lieutenant-governor of the province, and with the assistance of most of the important clergy of that part of Canada, the beautiful edifice was recently dedicated. More than a hundred members of the storied police force participated in the service.

Danish Methodist Bishop Under Arrest

The arrest of Bishop Anton Bast of the Methodist Episcopal church, which took place recently in Copenhagen, has brought to a crisis internal dissensions extending over several years. Bishop Bast gained fame as the builder of the Jerusalem Central mission in Copenhagen, an institutional plant with many rescue mission features. A public gift day on behalf of this mission has been observed in Denmark for several years. After his election to the Methodist episcopacy the bishop still remained in practical control of the work of this mission. Danish workers charge that he has failed to render adequate accounting for funds collected in Denmark, and his trial will bring the whole matter into the open. In the meantime, there are no allegations of irregularities in the bishop's administration of funds from America, and leaders of Methodism in this country say that they expect Bishop Bast to be able to clear himself completely as soon as the issue comes into court.

400 Years Since Tyndale Printed New Testament

It is four hundred years since Tyndale printed the New Testament for the first time in English. The Federal Council of Churches has appointed a special com-

mittee to take charge of a fitting celebration of the anniversary throughout American Protestantism.

Methodists Plan Another Skyscraper Church

The Methodists continue to go up in the air. Their present Hanson Place church in Brooklyn, N. Y., is to be replaced by a 14-story structure, which will have four stories devoted to church purposes and the rest to office space. If Methodist city churches continue to build skyscrapers a distinct denominational type of architecture may result.

Educators of Both Americas to be at Montevideo

As the dates of the Montevideo congress on Christian work in South America, March 27 to April 8, draw near it becomes increasingly evident that the gathering will include some of the most distinguished educators of both North and South America, and that major attention will be centered on the Protestant educational program in the southern continent. Dr. A. Carneiro Leao, director of public education of Rio de Janeiro; Senora Julia Lopez de Almeida, leading Brazilian authoress; Prof. Erasmo Braga, author of well-known textbooks; Pres. W. A. Waddell of Mackenzie college and Pres. C. A. Long of Granberry college, both in Brazil; Dr. Jose Galvez, famous writer of Peru; Senora Maria Alvarado Rivera, leader in women's education in the same country; Dr. John Mackay, president of the Anglo-Peruvian college; Gabriela Mistral, Chile's famed writer for children, will be among the delegates. From North America will go Pres. Bruce R. Payne, of Peabody college for teachers; Dr. D. J. Fleming, of Union Theological seminary; Dr. W. W. Sweet, of DePauw university; Dr. A. E. Bestor, president of Chautauqua institute; Dr. Max Exner, of the American Association of Social Hygiene; Dr. Frank K. Sanders, former president of Washburn college; Bishop F. J. McConnell, and many other distinguished educators.

Reformed Church Cuts Mission Support

A recent meeting of the board of foreign missions of the Reformed church found it necessary, because of a falling income, drastically to reduce appropriations for work in Japan and China next year. A cut in the board's overhead expenses was also declared to be imperative.

Universalists Plan 5-Year Campaign

At a time when many denominations are giving up the idea of long term subscriptions in favor of annual appeals, the Universalists, who have never before held a denominational drive, are launching a 5-year campaign to raise \$1,000,000 for church extension work. The effort differs, however, from those of other bodies in that it is lay inspired, led and conducted. Judge Robert W. Hill is the chairman of the committee which will have the effort in charge. At the first meeting of this committee, held recently in Boston, Mr. Arthur Nash, of Cincinnati, telling of an Irish lad who had been killed while attempting a hold-up, and of how his

mother was discovered at daylight crawling up the steps of a Catholic church, trying to save her son's soul from the wrath she feared, said that a religious liberal described it to him as a horrible spectacle and rejoiced that he did not believe in a God like that. "I asked him," said Mr. Nash, "if he was quite sure that that poor woman did not have something that we liberals had lost. We are proud and thankful that we possess a loving Father, but what are we doing about it? We know that we are children

of God, but how far are we living that faith for the sake of all God's children? We ought to realize that life is not an affair of getting, but of giving. We have stressed our independence. Now we are coming to understand a greater and finer word—interdependence. We have been very jealous for our personal liberty. Now we are getting bigger than that and are realizing our personal responsibility. No man, unless he has accepted responsibility and realized interdependence, has any right to personal liberty."

Says India Needs New Kind of Missionaries

THE ORGAN of the Student Christian movement in Great Britain recently asked Mr. Kanakarayan T. Paul, national secretary of the Y. M. C. A. for India and president of the All-India Christian conference, whether British young men and young women should still be called to missionary work in India. Mr. Paul, in answering the question, declared that the partnership existing between India and Great Britain in political, commercial and missionary ways requires a continuation of help from the west. He was clear, however, in his belief that a new type of missionary is required, "friends from abroad who come in the attitude of fellow-students and fellow-workers." Despite all that has been said in recent years about devolution in mission administration, and the handing over to Indians of responsibility for Christian work, Mr. Paul says that "in most cases no effectual change has resulted." Mr. Paul's letter gives a sidelight of unusual importance on the present state of the Christian enterprise in his land.

SEEK CHRIST, NOT CHURCH

"The recognition of Christ by India has been specially emphatic in very recent years," he says. "His standards have been for several years now, permeating the thoughts and ideals of the people; his person and character have always been fascinating to the Indian heart. Open recognition of him in a definite way came at the example of Mr. Gandhi, and everywhere there is now a frank willingness to know more and to imbibe deeper of the spirit of Christ.

"Let there be no illusion. India is not crying out for baptism. What has happened is a frank, manly recognition of Christ, and a willingness to know more of him. It is the psychological condition for which many heroic missionaries and Indian Christians prayed and laid down their lives in the daily humdrum of unnoticed service. It is in itself a clarion call to the flower of the British churches to come forth and serve as he served, so that he may be perceived more truly and nearly—

In humbleness of lowly deeds

More strong than all poetic thought.

"Most missions have now accepted the principle of devolution, and are actually devolving responsibility on the churches with varying degrees of speed and wisdom. There are one or two serious problems arising out of this process. Where a mission finds it possible or necessary to withdraw British personnel in consequence of the devolution, it is to

that extent diluting the quality of its missionary service. No British church can discharge its missionary responsibility by merely sending money to the field, whether it be administered by its own men and women or by the church on the field. Missionary responsibility can be discharged only through the human personalities sent out to the field.

"Where devolution is taking place, the persons so sent out may have to work under the churches. But their life and service are still needed. I do not know of any church in India which can entirely dispense with such a witness. On the other hand, I have in mind certain, old, well-organised, self-supporting churches which are being devastated by caste and similar unchristian evils, where British men and women are most urgently needed to show the Christ, whom non-Christian India is recognising in a more accurate and adequate way. It will be fatal to assume that the Indian Christian community is Christian, any more than any so-called Christian community is, anywhere in the world. The fact that there are not yet vital forces within, making foreign help unnecessary, is due to reasons regarding which it will be futile to apportion blame at this date. The point is that the Indian Church does still need foreign personnel to assist it in regard to its own spiritual life. It must not be imagined that this is the task only of the older missionaries who have known the community for many years. No: it is clearly the task of the young freshmen, who can by example as by enthusiasm help the younger leaders of the churches to see fresh visions, and to translate them into everyday practice.

TRYING PERIOD

"The process of devolution' is now in that interim stage which is as interesting as it is delicate. It is trying to the veterans; it is awkward to the younger men. In most cases no effectual change has resulted. In other cases only administration has changed hands, not the work itself. What is needed is to enable the younger Indians to take hold of the work as their own which is not merely to be administered, but done, and developed and expanded; to realize that the heroic day of the pioneers is not past. This is a task obviously for the young missionary from Britain.

"The nature of the tasks I have outlined do in themselves indicate the quality of the personnel needed. If the day of the British 'ruler' is done, so is the day of the foreign 'teacher.' It is no spirit
(Continued on page 1682.)

Ready January 2

\$1 Edition of the Goodspeed NEW TESTAMENT

January 2, 1925, has been set as the publication date of a new-priced edition of Edgar J. Goodspeed's now famous *American Translation* of the New Testament. On this date bookstores throughout the country will offer to the public an attractive small volume, printed from the same plates as the present "Popular" edition, on good quality, thin paper, pocket size, bound in a serviceable reinforced paper cover. This new edition will be for sale at \$1.00, \$1.10 postpaid.

Publication of a paper-covered edition at this price has been made possible by the many printings of the seven previously-issued editions. In little more than a year the Goodspeed New Testament has swept to the front as one of the most widely-read religious books of the decade. Replacing obsolete phraseology with simple terms of common usage, it has unveiled for thousands of twentieth-century Americans the ambiguous expressions of older translations and given them the meaning that the New Testament had for its original readers.

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The national committee having this campaign in charge will consist of thirty laymen.

Plan Great Jewish Theological Seminary in New York

Orthodox Jews of America have just taken title to three blocks in the city of New York upon which will be erected a great theological seminary that is expected to provide adequate facilities in the training of rabbis. As matters now stand there are said to be 600 students crowding the Jewish theological seminary in New York, with a long waiting list of applicants for admission. The new seminary will be designed in the architecture that flourished in Palestine at the time of the building of King Solomon's temple. It will cost, when completed, about \$5,000,000.

Bible Publisher Dies

William Thompson, for 20 years president of Thomas Nelson and Sons, died in Scotland early in December. Mr. Thompson came to this country in 1893, and rose rapidly to the top of the firm. He was on a business trip to Edinburgh when stricken. Thomas Nelson and Sons have become famous as the publishers of the American Standard version of the Bible.

National Support for Japanese Presbyterians of Hollywood

Word has been received by the Presbyterian church of Hollywood, Cal., that the Presbyterian national board of missions will stand back of them, morally

and financially, in any moves that may be necessary to obtain the right to build a church in that city. Real estate interests, combined with racial prejudices, have been alleged to be behind the actions which have up to this time prevented this congregation from building its own church home. More than a quarter of the members of the congregation are college graduates.

Calles Hails Christ as Carpenter, Not King

Reports from Mexico state that, while speaking recently, President Calles was interrupted by an old woman who shouted, "Viva, Christ the king!" Without a moment's hesitation the new Mexican executive, whose anti-clericalism has been under fire, replied, "Viva, Christ the revolutionist! Viva, Christ the carpenter, but not the king! The days of kings have passed forever. Viva, Christ the friend of the poor and suffering, the friend of the hungry and homeless!"

Hughes Sends Regrets to Woman's Peace Congress

Secretary of State Hughes, who had been announced as one of the principal speakers at the Women's Conference on the cause and cure of war, to be held in Washington, D. C., Jan. 18-24, has cancelled his engagement to be present. The eight women's organizations that are setting up the conference are going ahead with their preparations, however, as though nothing had happened. The bodies promoting the conference are the Council of Women on Home Missions, the Federation of Women's Boards of Foreign

Missions in North America, the American Association of University Women, the General Federation of Women's Clubs, the National League of Women Voters, the National Council of Jewish Women, the National Board of the Y. W. C. A., and the W. C. T. U. Among the speakers announced will be Prof. James T. Shotwell, Dr. Manley O. Hudson, and John Foster Dulles. Mrs. Carrie Chapman Catt will preside.

Lay Bible Classes Federate

Twelve of the leading Protestant churches of Worcester, Mass., have banded together in the organization of associated men's Bible classes. The membership goal has been set at 5,000, and the indications are that it will soon be reached.

Jewish Women Plan 3-Year Program

The recent conference of the National Council of Jewish Women, held in New York City, adopted a budget of \$1,250,000 to carry its social welfare, religious education and civic work during the next three years. A resolution was adopted petitioning congress to permit the entry into the United States of refugees stranded in European ports who hold American visas but are prevented by the immigration law from entering the country. Another resolution asked congress to abolish the present regulation which prevents newly naturalized men married in Europe from obtaining American citizenship papers for their wives short of one year, and to permit the entry of such wives, irrespective of the quota law.

Pittsburgh Church Leader on Prison Board

Governor Pinchot has appointed Dr. C. R. Zahniser, executive secretary of the Pittsburgh council of churches, a member of the board of directors of the western penitentiary of Pennsylvania. The appointment of Dr. Zahniser is in line with the evident intention of Gov. Pinchot to raise the grade of public appointments in his state.

Educators Converge on Chicago

The annual meeting of the council of church boards of education and allied agencies will be held in Chicago, Jan. 5-10. Denominational college associations and the conference of church workers in universities will be in session on Wednesday and Thursday of the same week. The association of American colleges will start its sessions on Thursday.

Mimeograph Sermons for Shut-ins

Members of Wesley Methodist church, Worcester, Mass., who are unable to attend church services are supplied with mimeographed copies of the sermons of the pastor, Dr. William S. Mitchell. The sermons are duplicated by the young people's society of the church.

Salaries of Theological Professors

The salary lists of eight of the leading and best equipped theological seminaries in the United States has shown that two

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Dr. Wallace Radcliffe, for 25 years Pastor New York Avenue Pres. Church, Washington, D. C.—

"The treatment is genuine, fair, illuminating and inspiring, carrying interest and quickening to the end." "I hope the book will set people—more people—and still more people—to thinking earnestly about reality and purity and heroism in our government."

Mrs. William Vaughn Moody—"From the inscribed page on the flyleaf until the last page was finished it has given me pleasure. I read it with many varieties of interest." "But most of all because of its noble idealism and its splendid achievement in presenting the ideal without associating it with anything of the doctrinaire."

As the daughter of Mrs. Matthew T. Scott, former President General of the D. A. R., and the wife of Carl Vrooman, Assistant Secretary of Agriculture in both Wilson Administrations, Mrs. Vrooman writes of Washington and political affairs out of an intimate first-hand knowledge of life in the Capitol. The understanding and entree which were necessary for the writing of a novel such as this are the equipment of few women.

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Not the Grail, Says Professor

Dr. Charles R. Morey, professor of art and archeology at Princeton university, says that the newly discovered silver cup, which Prof. Newbold of the University of Pennsylvania has held to be the holy grail, is really the work of fourth century artisans. The workmanship of the chalice, says Prof. Morey, together with the fact that the outer envelope has not even lost its solder, show that the cup could not possibly have originated earlier than the fourth century.

Methodist Editors Debate Erring Brethren

The editors of the Pacific and Northwestern Christian Advocates, Methodist weeklies, have gotten into a discussion over the proper method of dealing with ministerial delinquencies. A Methodist conference in the northwest allowed two of its members to leave the ministry in a manner that precluded publicity, and the Northwestern declared such action did not show a proper regard for the moral questions involved. The Pacific replied that "erring brothers are casualties of the

battle" and should be handled by the hospital corps rather than a firing squad, while the main army moves forward. Now the Northwestern answers that these men were casualties only in the sense that Benedict Arnold was a casualty, and goes on to say: "The point we are after is that when a Methodist preacher violates the purity of a home he is an adulterer—plus. When he robs widow's houses, he is a thief, plus. In each case he is also a trusted man who has turned traitor. He has by so much weakened the confidence of the world in all preachers. A fireman who sets fires, a policeman who in his off-time is a hold-up man, a soldier who betrays his general—no one of these is as hurtful to his vocation as the preacher who steals the livery of heaven to serve the devil in. It was once a common saying, 'If the truth were known about the morals of Roman Catholic priests. . . . How can we complain of the Menckens and the Cardinal O'Connells, if, discovering that one guilty preacher was let out and another was dealt with in secret, they say, 'Methodist preachers? Well, if you only knew. . . .'"

Inclusive Basis for Iowa Union Church

In Griswold, Ia., there is a union church, organized in the main by Presbyterians and Disciples, which has experienced 14 years of successful ministry on the basis of these principles: "Christ, the head of the church. The Bible, the rule of faith and practice. Individual interpretation of the scriptures, the privilege and duty of all. Mode of baptism, if de-

sired, at the discretion of the applicant. Christian character the test of fellowship." To celebrate its anniversary the church held a week's series of meetings led by Dr. Carlyle Summerbell, of the Unitarian church of Keokuk.

Great Hospital Given Disciples of Kansas

The Axtell hospital of Newton, Kan., has been given to the state convention of the Disciples of Christ in that state. The institution has been brought to its present high state of efficiency by its donors, Dr. and Mrs. John T. Axtell, both of whom are retiring from active practice after years in their profession. Both are surgeons. The husband was at one time president of the American Medical Association.

Dr. Woelfkin Classifies the Baptists

Dr. Harry Emerson Fosdick recently spoke in the Park avenue Baptist church, New York city, it being his first appearance in a Baptist pulpit since the outbreak of the storm that has forced his resignation as special preacher at the First Presbyterian church of that city. In introducing Dr. Fosdick, Dr. Cornelius Woelfkin, pastor of the Park avenue church said: "Fortunately, there are many wings in the Baptist denomination. We have no common creed of faith or prescribed liturgy. We have emphasized freedom of thought and liberty of conscience. This invariably has made for diversity, and the widest latitude has obtained among us. There is a growing wing in the Baptist denomination which

The Cherry-Pit

Eating cherries would not seem to be a dangerous pastime, yet it nearly cost one minister his life. A cherry-pit slipped down his windpipe and lodged in the right bronchus. Everything possible was done to remove the pit which caused intense pain, but to no avail. In a short time he was forced to resign his pastorate, being entirely incapacitated from work.

This happened in June, 1922. Today this brother is still totally disabled. The M. C. U. has regularly paid accident benefits during all this period. For all we know the disability will continue for another thirty months. If so, benefits will also continue for that period. Thus far payments amount to over \$1600.

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is being largely recruited from the oncoming generation who are seeking to recover the Baptist genius of freedom. That freedom has always refused to be bound in the strait-jackets of traditional thought or trammelled by the accretions which have gathered about Baptist history."

Speer Calls New York World's Hardest Mission Field

Robert E. Speer, secretary of the Presbyterian board of foreign missions, says that New York city is the most difficult mission field in the world. With a half million Russians, as many more Italians and almost as many Germans, with hundreds of thousands of Irish and folk from central Europe, with more than a million Jews, it is easy to understand why this Protestant statesman regards the American metropolis as the hardest place in the world in which to carry on Christian work.

Mudge Returns to Official Duties

After an illness that has kept him from work almost since the adjournment of the Presbyterian assembly last May, Dr. Lewis Seymour Mudge, stated clerk of the assembly, is back at his office, preparing for next year's session at Columbus, O. Dr. Mudge is the principal permanent officer of the Presbyterian supreme body, and the efficiency with which he prepares for the annual sessions of the assembly have much to do with the ease with which it conducts its affairs.

Protestant Immigration Increasing

According to Raymond E. Cole, general secretary of the bureau of reference for migrating people, a work conducted under the auspices of the home missions council and the women's council for home missions, more Protestant immigrants have been welcomed to the United States during the past twelve months than during any previous year since the starting of the bureau. The working of the new immigration law is said to make likely a steady increase in the Protestant proportion of the new immigration.

Will Discuss Creation of Moslem League of Nations

Ibn Saud, sultan of Mejd and conquer of Mecca, has issued a call for an All-Islamic conference to be held soon at Mecca. The formation of a new government for Mecca will be discussed, but most attention will be given the proposal to organize a league of nations embracing only Moslem countries, pledged to work together to protect and carry forward the political interests of Islam. Scheduled to become members of the new league are 25 Moslem states, including the following states of Arabia: Iraq, Syria, Hedjas, Nejd and Hasa, Yemen, Aden, Oman, Koweit, Kerek, Bab-el-Mandab, Lahj, Hadramaut, El-Mahammerah, and Bahrein. The formation of Mecca missions in all Moslem lands will also be proposed, with the idea that such missions would keep alive the interest of the faithful in the shrines of Mecca, insuring their adequate upkeep and the presence of a con-

stant stream of pilgrims, with a consequent increase of fervor.

California Methodists Congratulate Jordan

Dr. David Starr Jordan, veteran educator and worker for international peace, recently was awarded the Thomas prize of \$25,000 for the best plan for promoting peace through education. Among his many messages of congratulation was one from the Methodist ministers of San Francisco and vicinity, who wired: "Heartiest congratulations! This home run sends your batting average high. Your friends, the Methodist ministers of the bay section, who share with you the passionate desire for the outlawry of war, feel that this award is one of the most fitting recognitions that has come to you. May the truth you gave the world in 'The Blood of the Nations' years ago soon become the foundation of our international relations."

Bible Dramas Will Feature New Pastorate

A theatre is being built into the new addition to the Covenant Presbyterian church, Louisville, Ky. When Rev. Arthur Hale Keeney was installed as pastor recently he announced that a regular part of the Sunday evening program in the church would be the presentation of Bible dramas, to be followed by sermons based on the Biblical incidents portrayed.

Prof. Vaughan Returns from Australia

Dr. David D. Vaughan, professor of social ethics in Boston University School of Theology, is just home from an extended trip to Australia and New Zealand. He declares that the criticisms often leveled against government control of railways in Australia are ill-founded. "Since Australia is a thousand square miles larger in area than the United States and contains less than seven million people, it is folly to expect its transcontinental railroads to yield profits. The government built them for service and not for dividends. The only way they could possibly pay would be to have every kangaroo buy a season ticket."

Bishop Headlam Would Unite on Nicene Creed and Communion

In addressing the Protestant ministers of Boston and vicinity recently, Bishop A. C. Headlam, distinguished Anglican ecclesiast now in this country, said that a great cause of church disunion is the desire on the part of most religious enthusiasts to impose their viewpoint on the expression of religious faith on others. Bishop Headlam admitted that the Anglican liturgy is not adapted to all temperaments, but stated that different forms of service are not incompatible with church unity. As a basis for church unity Bishop Headlam proposed the Nicene creed, explaining that this would eliminate the stormy issues of the Reformation and bring the churches back to the point of agreement, namely, faith in Jesus Christ. It would also preserve historical unity. As to the sacraments, Bishop Headlam thinks that all the churches should accept the Lord's Supper as something ordained

by Christ, but that much diversity should be allowed as to the method with which the sacrament was administered. When it came to the question of ordinations, the bishop showed no sympathy for those urging reordination. "Reordination without a change of conviction savors of insincerity unbecoming and highly undesirable," he emphatically declared. While he personally favors the adoption of the episcopal form of ordination, he would not have the question of origin made a factor in the genuineness of the experience. "The sanction of the present day Holy Spirit is certainly sufficient to secure validity in ordinations," he told his hearers.

Priest's Life Threatened for Bootlegging Exposure

Rev. George F. Bennett, pastor of St. Lawrence's Roman Catholic church, Weehawken, N. J., has been repeatedly threatened with death for his services in uncovering the activities of several bootlegging gangs in New Jersey. The priest refuses to lessen his efforts to bring to an end the traffic in illicit liquor, neither will he accept protection from city or state authorities.

Great Benevolent Record for Detroit Church

Central Methodist church, Detroit, Mich., of which Dr. Lynn Harold Hough is pastor, has just closed a five-year period of benevolent giving with a total of \$418,000 devoted to causes outside the local congregation. Of this sum, \$250,000 was included in one gift, but the generosity of the church as a whole is not thereby rendered any less impressive.

Missions Teacher Recovers from Auto Accident

Prof. O. J. Grainger, of the department of religion, College of Missions, Indianapolis, Ind., is back in his classes after several weeks in bed, the result of being run down by an automobile. Prof. Grainger was struck while standing in what was supposed to be a safety zone. Hospital investigation showed a very severe fracture of the skull. His recovery, however, has been extraordinarily speedy, and he is soon expected to undertake full work again.

Methodist Churches in Rush of Building Programs

Information received from every part of the country emphasizes the unusual number of extensive building enterprises now under way in Methodist circles. It is said that never before have so many church plants been under construction in this denomination, and the average size of these is beyond anything known in the past. The church just dedicated in Pasadena, Cal., is said to be the largest and most perfectly appointed in the denomination. In Elgin, Ill., a plant almost equally imposing was dedicated last month. The largest Methodist church in New England is being built in Worcester, Mass. First Methodist church, Omaha, Neb., and Simpson church, Minneapolis, Minn., have just dedicated plants for church schools complete in every detail. First church, Duluth, Minn., is reported to have let the contract for a similar building. A

church to cost at least half a million dollars is under construction in Kenosha, Wis.

Disciples College President Dies

President Cephas Shelburne, of Carr-Burdette college, Serman, Tex., died late in November after an illness of several weeks. President Shelburne had been one of the leaders of the Disciples of Christ in the lone star state.

Churches Aid in Gathering Jersey Wet Evidence

Several New Jersey grand juries are wrestling with the problem of illicit liquor. In Jersey City the young men of several churches have been enlisted by the Anti-Saloon league to gather evidence as to the lack of law enforcement. Each church has become responsible for a certain territory, and its members are closely watching ostensible soft drink parlors and restaurants.

Chicago's First Negro Judge Presbyterian Church Member

Judge Albert Bailey George, the first Negro to be elected to the bench of the Chicago municipal court, is a member of Grace Presbyterian church, where for years he has occupied a prominent position. As Sunday school superintendent, secretary of the congregation, and holder of various other offices, Judge George has contributed much toward making Grace church one of the important congregations of the city.

Preacher-Prosecutor Returns to Pastorate

With the notable record of never having lost a bootlegging case, Rev. O. L. Curl, who has been spending a term of four years as prosecuting attorney of Nodaway county, Mo., is giving up office to become a Methodist pastor in Kansas City. Mr. Curl had had a notable career in the ministry, and was preaching at Maryville, Mo., when the voters demanded that he place his legal talents at the disposal of the community, in an effort to clean up a bad bootlegging situation.

Finances Trouble Sunday Campaign

Billy Sunday celebrated his 62nd birthday in the midst of a revival campaign at Nashville, Tenn., recently. The difficulty of raising the necessary finances cast something of a pall over the early weeks of the campaign, but it was expected that the final results would measure up to the anticipations of the promoters.

Adopt Declaration of Faith for Service in India

As a basis for an English-speaking religious service in Godhra, India, the missionaries and others interested united on the following declaration of faith: "We unite to share with God the joy of creating in the world his eternal kingdom of love. We follow Jesus Christ as our Savior and leader. We seek to live in fellowship with all persons, making color, class, and creed contribute richly to the common life. We strive to bring peace and freedom into every heart, home, and city, into the field of labor, and into the

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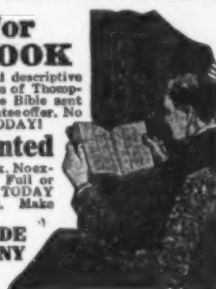
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Church Organized by Needed Jobs

Scepticism is sometimes expressed as to the actual existence of the church work to which preachers so regularly urge their congregations. The pastor of a Congregational church in Collinsville, Ct., has met this situation by working out a schedule of the positions that actually need filling in that church, and then advertising for volunteers. The response has brought a gratifying advance in all aspects of congregational life during the recent winter months. With about 278 church members available for active service, the pastor posted the following want ad:

WANTED: 278 RECRUITS FOR DUTY THIS YEAR:
150 "regular" for the church school.
25 volunteers for the choir.
50 members of a recruiting committee for all departments.
50 men in the Bible class.
25 people to promote church night.
200 people to promote and attend Sunday morning services.
50 people *unfailing* in church attendance.
25 people in circles of "King's Daughters."
25 people to work each week for the ladies' aid society.
25 "regulars" at the ladies' foreign missionary society.
25 "regulars" at the ladies' home missionary society.
25 "regulars" at the young people's mission circle.
70 young people in Christian Endeavor Society.
25 Children in Junior C. E. Society.
15 "alumni" to help the C. E. Society.
24 boys in the Y. M. C. A. group.
25 teachers prepared in advance to teach Sunday school.

834 "jobs," or three apiece for 278 people.

Normal Summer Conferences Now Planned

Presbyterians and Episcopalians are said to be planning special conferences to be held next summer in which leaders will be trained for other conferences. The astonishing growth of the summer conference idea has placed upon many denominations the necessity of securing proper leaders by the hundred, where a few years ago a handful were sufficient. Lest the success of the conferences be undermined by inadequately prepared leaders, the two denominations named are now setting the example of taking their leaders apart for special instruction in advance of the regular conference season.

Chinese Christian Colleges Study World Problems

A new method for bringing Christian scrutiny to bear upon the international problems of the present was suggested recently when representatives of 17 Chris-

tian institutions met in China to discuss international relations and promised to spend a year in examination of specific issues. Thus, Yenching university in Peking, will spend a year in study of Sino-Russian relations; St. John's University, Shanghai, will give a year to a historical study of China's international relations; Canton Christian college, Canton, will study racial antagonisms, and other institutions will devote their attention to still other questions of the moment. A year from now the results of this study will be put at the disposal of the committee on international relations of the Chinese national Christian council.

Lord's Acre Plan Spreading

When Rev. H. M. Melton, a Baptist pastor ministering to the rural parishes of Arlington, Benevolence and Bluffton, Ga., induced seven of his church members more than a year ago to set aside an acre each for the work of the church he set on foot a movement that may have far-reaching effects upon the church life of the rural south. The seven men covenanted to plant, till and harvest each an acre, and apply the net profit to their church obligations. So successful was the experiment the first year that it has been more than doubled the second, and with equal success. Other churches are beginning to take it up. In fact, its greatest danger lies in its success from the economic standpoint. Farmers may be tempted to set aside the consecrated acre with unworthy motives. The greatest advantage of the plan, according to its originator, is the deepening of the spiritual

life of the man who carries it to completion. "You can readily see," says Mr. Melton, "that a change must come to a man who has in sight every day a Lord's acre, who puts his work upon it, and who contemplates its gain, over a man who has his church in mind only one day a month, when preaching service dates come around." It is said that one practical effect of the plan has been to increase the income of a rural parish that formerly had a budget of \$300 a year to \$1,500 a year. Of this, \$700 has been devoted to pastoral salary and the remainder to missions.

Leads Presbyterian Vacation Schools

The presbytery of San Francisco receives the pennant of recognition from the Presbyterian education board for conducting 58 daily vacation Bible schools in its 57 churches last summer. No other American presbytery quite reached such 100 per cent rank.

Episcopalians Stress Cathedral Building

The appeal of the special committee headed by Elihu Root for \$15,000,000 wherewith to complete the building of the cathedral of St. John the Divine in New York city draws attention to the manner in which the Episcopal church is pushing the erection of great church edifices in important American cities. Not only is the New York cathedral to be pushed to completion, but the cathedral is Washington is being vigorously promoted, and plans are on foot for similar structures in Baltimore, Boston, Phila-

Study Our Index

(See pages 1685-7)

and ask yourself whether there is published anywhere another journal of religion discussing such vital subjects. And is there any other religious weekly which can boast such an unusual list of contributors?

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4. DID JESUS TEACH THAT THE KINGDOM OF HEAVEN IS TO BE ESTABLISHED UPON THE EARTH?
5. CAN A CHRISTIAN CONSISTENTLY ENGAGE IN WAR?
6. DID JESUS BELIEVE THAT HE WOULD RETURN IN BODILY PRESENCE TO THE EARTH?

The debaters will be announced from time to time.

The questions and their wording are, like the time tables, subject to change without notice.

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We shall be glad to receive from our readers, (1) suggested questions for other debates, (2) possible protagonists, and (3) the names of friends who would be interested in the series.

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delphia, Chicago and San Francisco. It is said that the present cathedral building plans of the communion call for a total investment of about \$35,000,000.

Annual Church Fire Loss Large

Five church fires occur on the average every day in the United States, according to insurance officials. In a year, these fires destroy church property valued at \$6,000,000. Carelessness as to fire prevention is the cause of almost all these blazes. Few churches are said to meet modern standards of fireproof construction. And fewer, unless recently built, have revised their insurance to meet the costs of building of the post-war period.

American Baptists Concerned for Russian Brethren

A delegation from the southern Baptist convention is now at Moscow trying to secure from the soviet government assurances of better treatment in the future for the 3,000,000 Baptists in Russia. So severe have been the restrictions placed upon these Baptist congregations, particularly because of the refusal of most Russian Baptists to render military service, that members of the same church order in this country have felt it necessary to make some effort to ameliorate the lot of their Russian brethren. It is said that numbers of Russian Baptist leaders are now in prison.

Minister Finds Coins of Alfred's Reign

Rev. George Henry Wilson, a Primitive Methodist preacher in a suburb of Manchester, England, recently discovered in a cave under Beeston Tor in the Manifold valley, Staffordshire, fifty coins of the time of King Alfred and King Ethelred, together with three golden rings and a silver brooch of Anglo-Saxon workmanship. The chances are that the treasure was hidden to preserve it from freebooting Danes a thousand years ago. Under the law of "treasure trove" in effect in England, finders are not keepers. The coins and gems therefore reverted to the crown.

Church Gives Shut-Ins Portable Radios

First Presbyterian church, Oklahoma City, Okla., has purchased several radio receiving sets for its shut-ins. Members of the junior brotherhood take these sets around every Sunday morning, making it possible for the infirm members of the congregation thus to hear the sermon of their pastor, Dr. W. Clyde Howard, as it is broadcast over station WKY.

Wandering Hen Located Northfield Schools

At the recent celebration of the 45th anniversary of the founding of Northfield Seminary, Northfield, Mass., Mr. Ambert G. Moody, a nephew of Dwight L. Moody, the founder, who has been associated with the enterprise from the beginning, stated that the location of the seminary was determined by a hen and her brood of chickens. During one of D. L. Moody's visits at his mother's home in Northfield her chickens wandered into a neighbor's pasture. This led Mr. Moody to purchase not only the pasture, but the neighbor's

entire farm, which, with the addition of a dozen or more other farms, have developed into Northfield seminary's present campus and agricultural lands. A part of Moody's own home, an ell known as Penny Alley, was used as the first dormitory, and recitations were held in another part of the house. Today the value of the property aggregates \$5,000,000. In its 45 years the seminary has instructed 8,300 students.

Noted Speakers for Illinois Congregational Meeting

Places on the program of the convocation of Congregational ministers of Illinois, to be held at Knox college, Galesburg, Dec. 29 to Jan. 1, have been assigned to Prof. William Adams Brown, of Union Theological seminary; Nolan R. Best, former editor of the Continent; Dr. William E. Barton, former pastor at Oak Park, and Prof. Arthur E. Holt, of Chicago Theological seminary. All the addresses will have to do with phases of the work of the ministry.

WANTS NEW TYPE MISSIONARIES

(Continued from page 1675.)

of arrogance, but in honest difficulty that India desires its friends from abroad to come in the attitude of fellow-students and fellow-workers. We do find a great deal in our own culture and way of life; but our contact with you hitherto, with all its difficulties, makes us wish to know more, as haply we may feel deeper and do better. We do need you. We are not ashamed to own it; perhaps before day is done the benefit might be seen to be mutual. While we need you, we are not idle. We are thinking and working too. We shall greatly profit if we could think and work with you in fellowship. We have nothing to offer but gratitude and friendship: still come with your best and choicest. We have gigantic tasks and desperately perplexing problems in our great and hoary land. Come and help us with a hand, for the love of Jesus Christ!"

Associating themselves with Mr. Paul in this judgment were H. C. Balasundram, secretary of the Madras Representative Christian council; Bishop V. S. Dornakal; Prof. John Matthai, of the University of Madras; P. O. Philip, joint secretary of the National Christian council; B. L. Ralliam, secretary of the Punjab Christian council and of the All-India Christian conference; S. K. Tarafdar, canon of Calcutta cathedral; K. Zachariah, professor in Presidency college, Calcutta, and chairman of the Student Christian association of India, Burma and Ceylon.

Kaiser-I-Hind Medal for Y. W. Worker

The Kaiser-I-Hind medal, one of the highest decorations for service in India in the bestowal of the British crown, has been received by Miss Mary E. Rutherford, Y.W.C.A. secretary in that country, in recognition of her services in superintending the housing of all women and girls employed in the factories of Delhi during the war. Miss Rutherford's service has been in Delhi and Singapore.

New Evidence for Johannine Gospel

Prof. James A. Montgomery of the University of Pennsylvania is out with a monograph entitled, "The Origin of the Gospel according to St. John." Dr. Montgomery claims to have discovered an ancient Hebrew original of the gospel, antedating any of the manuscripts previously unearthed, on the basis of which it is possible to assert that the author was "a well-informed Jew, not of the Pharisaic party, whose life experience was gained in Palestine in the first half of the century, and whose mother tongue was Aramaic."

BOOKS RECEIVED

- Public Employment Office, by Shelby M. Harrison and Associates. Russell Sage Foundation. Christopher and Cressida, by Montgomery Carmichael. Macmillan, \$2.00.
- A Gringo in Manana-Land, by Harry L. Foster. Dodd, Mead, \$3.00.
- Coasting Down East, by Ethel Hueston. Dodd, Mead, \$3.50.
- Grecian Italy, by Henry James Forman. Boni & Liveright, \$3.00.
- Mary the Mother and all Mothers, by George McAdam. Abingdon Press, \$1.50.
- Where Strange Gods Call, by Harry Hervey. Century Co., \$3.00.
- Ultimate Values, by J. S. Mackenzie. Doran, \$1.25.
- The Idea of the Soul, by John Laird. Doran, \$1.25.
- Mazzini, by Edith Hinkley. Putnam.
- An Episode in the Struggle for Religious Freedom, by Austin Patterson Evans. Columbia University Press, \$2.50.
- Recent American History, by Lester Burrell Shippee. Macmillan.
- Recent Changes in Constitutional Theory, by John W. Burgess. Columbia University.
- The Best Plays of 1923-1924, by Burns Mantle. Small, Maynard & Co., \$2.50.
- Key to the Exercises in Davidson's Hebrew Grammar, by John Edgar McFayden. Scribner's, \$3.50.

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25 Mountain Peak Books

OF RECENT PUBLICATION IN THE FIELD OF RELIGION

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CAROLINE M. HILL, editor. Dr. Frederick F. Shannon says of this work: "I regard this book as in a class by itself. I know of nothing to equal it." Mrs. Helen B. Montgomery says, "It is a great book." A gold mine of illustration and quotation especially adapted to the use of ministers. (Price recently reduced from \$3.00 to \$2.50.)

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The Religion of the Social Passion

By CHARLES HENRY DICKINSON. Although not an easy book to read, it is one of power and suggestiveness. "Here if anywhere is medicine for our sick age," writes Professor Ross of the book and Dr. Charles Clayton Morrison commends the author as successfully "fighting his way through concrete human experience to a genuinely religious view of life." (\$1.75)

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By V. G. SIMKHOVITCH. A small book, but a remarkable one. Its purpose is to consider Jesus from the viewpoint of the historical and economic background of his time. Original, scholarly, interesting. (75c)

The Idea of God

By CLARENCE A. BECKWITH. Dr. Morrison of The Christian Century, singles out this book as perhaps the most satisfactory treatment of the subject of God published in recent years. (\$1.50)

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By DEAN W. R. INGE. Dean Inge is usually considered as an intellectual, but in this book he is face to face with the problem of sorrow, as brought to him in the death of his daughter. The book is bringing an inspiring message to thousands of readers. (\$1.00)

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By LYMAN ABBOTT. The story of a great life, and also affording an inside view of the development of the modern point of view in religion. (75c)

Seeing Life Whole

By HENRY CHURCHILL KING. President King, of Oberlin, attempts in this recent work to present a truly Christian philosophy of life. He looks at the perplexing modern world through the eyes of a follower of Christ, and teaches optimistic conclusions. (\$1.50)

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Goodspeed's New Testament

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By WILLIAM TEMPLE, Bishop of Manchester. This book "stands like a mountain against the sky," writes Dr. Hough of this book, which is not an easy book to read, but is rather like a mine of gold which calls for hard digging. (\$2.50)

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